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Pietas Oxoniensis:
OR, A
FULL AND IMPARTIAL
A C C O U N T
OF THE

EXPULSION of SIX STUDENTS
from *St Edmund Hall*, OXFORD.

*Academi
Oxon*

With a DEDICATION
To the RIGHT HONOURABLE the
Earl of *LITCHFIELD*,
CHANCELLOR of that UNIVERSITY.

By A MASTER OF ARTS
Of the UNIVERSITY of OXFORD.

Men of candor will not think that the Spirit of GOD teaches
any to act directly against the LAWS they have sworn to
observe, and ARTICLES their own hands have subscribed to.

*See a pamphlet intitled, A vindication of the Proceedings
against the Six Members of Edmund Hall, OXFORD.*

L O N D O N:

Printed for G. KEITH, in *Gracechurch Street*; J. MILLAN, at *Charing-
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Bar*; Mr MILLS, *Kings-Mead-Square, Bath*; Mr EDDOWES, at
Shrewsbury; Mr COLLINS, at *Salisbury*; Mr FLETCHER, at *Oxford*;
and Mr MERRILL, at *Cambridge*. MDCCLXVIII.

[Price ONE SHILLING.]






TO THE
RIGHT HONOURABLE THE
Earl of LITCHFIELD,

CHANCELLOR of the University of OXFORD.

MY LORD,

OUR Lordship is not only distinguished by your illustrious birth and ancient family, but by a zealous attachment to the true interests of your King and Country. It was a deep sense of your Lordship's worth and character, joined with the firmest persuasion of your Lordship's will and abilities to defend the religious and civil liberties of our Constitution, which caused our ancient University of *Oxford* so unanimously to make choice of your Lordship to be their Chancellor; in which station your Lordship hitherto has, and I doubt not

ever will make it evidently appear, that you have the prosperity and welfare of the University much at heart.

Happy then may I esteem myself in humbly dedicating the following pages to your Lordship's protection and patronage; not doubting but when all the particulars relative to some late Expulsions from that University, whereof your Lordship has so eminently distinguished yourself to be the nursing Father, shall be impartially submitted to your candor and judgment, that you will not suffer her Laws and Privileges to be disregarded, nor any of her Members to be oppressed or injured. And of this I am the more confident, from the polite and kind reception given by your Lordship to Mr GROVE, (a Gentleman-Commoner of *St Edmund-Hall*, and one of the expelled Members of that Society,) when he waited upon you in *London*, and you testified your approbation of his being re-admitted into the University, if the consent of Mr Vice-Chancellor and his Assessors could be obtained: but this favor being denied, Mr

GROVE

GROVE did not choose to give your Lordship any further trouble.

However the late sentence may have the appearance of an University-Act, or however it may pass for such in history, when children's children shall read the dire account, yet it is the highest injustice to that ancient and respectable seminary of true piety and learning to look upon it in this light; for besides that only four Heads of Houses were present upon the occasion, I am well assured that many great and eminent men in the University have testified their disapprobation that matters were carried with so high an hand: particularly the Reverend and Learned Doctor DIXON, Principal of the Hall from whence these six Students were expelled, (who, it must be allowed, was the best judge of their characters and conduct) spoke of them in the highest terms before the whole Court, and has since told me himself, that he never remembers in his own or in any other College, six youths whose lives were so exemplary, and who behaved themselves
in

in a more humble, regular, peaceable manner.

How far these six members have or have not deserved the shameful and severe punishment inflicted upon them, the following sheets will enable your Lordship and the world to judge. I shall only add, that I have been particularly careful not to assert any thing upon hearsay evidence, but have taken much pains to trace up every circumstance and fact that I have alledged, to the fountain-head, which has caused the publication of the piece to be deferred longer than was intended.

I am,

My LORD,

Your Lordship's most obedient humble servant,

June 1, 1768.

A MASTER OF ARTS,
of the University of OXFORD.




PIETAS OXONIENSIS:

OR, A

FULL AND IMPARTIAL

ACCOUNT, &c.


CONSCIOUS of the mighty power
 of prejudice, and how apt men are
 to be influenced by an undue regard
 to Names, Sects, and Parties, before
 I enter upon the following work, I
 think it necessary to acquaint the reader, that I
 am a member of the Established Church, into
 whose communion I was in my infancy baptized,
 and for whose doctrine and discipline I still pro-
 fess

ness the highest veneration. It is not therefore in behalf of this or that denomination of christians that I attempt to write; the cause of religion in general, and that of the Church of *England* in particular, the cause of violated truth, trampled laws, and injured innocence, is what I mean to defend. And as I would not be biased by an attachment to any parties, so neither to any persons. As to the six young men who have been lately expelled from *Edmund Hall*, I had very little acquaintance with any of them, and some of them were totally unknown to me, till after their Sentence was passed, so that I am in less danger of partiality on that account; and can appeal to the searcher of hearts that I desire to be guided by a spirit of wisdom, truth, love and candor, in what I have undertaken; as also to have every word I advance to be weighed in the balance of calm reflection and of unbiassed judgment; and if plain undisguised truth should be found to bear hard, perhaps very hard, upon some individuals, this is neither the fault of the truth itself, nor of those who bring it to light.

The first trace which I can discover of any dissatisfaction against these six Gentlemen, was an application of the Rev. Mr H—N, their Tutor, to the Rev. Doctor D—N, Principal of the Hall. The charge was, “ That there were several En-
 “ thusiasts in that society, who talked of regene-
 “ ration,

“ration, inspiration, and drawing nigh unto God.” Doctor D. well knowing that the Gentleman who brought the accusation, had long laboured under an insanity of mind, for which he had been obliged to leave the University, and undergo the discipline in such cases necessary; and considering that he was withal of a very proud revengeful disposition, justly imagined that what he said might be partly the effect of his disorder, or partly owing to some pique he had taken against the young men; he therefore thought that the less he argued the case with him (at that period) the better, and only observed, that these were all scriptural phrases or apostolical expressions, and the use of them authorised by the offices of the Church of *England*, that therefore he could see no cause to look upon the Gentlemen as enthusiasts for having adopted these terms*.

Let none suppose from what I have said that I mean to reflect upon Mr H. on account of the visitation he has been under in the deprivation of

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his

* *John* iii. 3, 5, 6, &c. “Jesus answered, Except a man
“BE BORN AGAIN he cannot see the kingdom of God,” &c. —
Collect for Christmas-day, “Grant that we being REGENERATE,
“and made thy children by adoption and grace, may daily be
“renewed by thy holy Spirit,” &c. — Communion Service,
“Cleanse the thoughts of our hearts by the INSPIRATION of thy
“holy Spirit,” &c. — Collect for the fifth Sunday after Easter,
“Grant, that by thy holy INSPIRATION we may think those
“things that be good.” The Apostle JAMES exhorts us to
draw nigh unto God, and his Brother PAUL bids us, *draw near*
in full assurance of faith.

his senses, God forbid ! so far from it, that whilst I really feel the sincerest pity for him, I look upon this as the best excuse which can be offered for his conduct ; and if others have taken advantage of this poor unhappy Gentleman, in order to make him the tool or cat's-paw to perpetrate what, thro' shame or fear, they durst not undertake themselves, however this may exempt him from reflections as an object truly meriting compassion ; yet it will not exempt any who were the first movers in this business, and much less those who have suffered themselves to be so far led and influenced by him, as to pass the most cruel, ignominious sentence which can possibly be inflicted by the University-laws, in great measure upon his single evidence, or else by letters he had received from others ; which letters, it will plainly appear, were stuffed with the grossest falsehoods and misrepresentations ; yet were these letters*, and this evidence, admitted

* Among the letters read at the *trial*, as it is called, of these Students, was one wherein the Title of King was applied to the name of Jesus, which expression the Rev. Mr H. read in a manner which bespoke the highest contempt ; and which raised a loud unbecoming laughter among the gownsmen present. Truly shocking must it sound to a christian ear, to hear the kingly office of the Saviour of sinners thus turned into ridicule, and this by whom, before whom, and in what place, *horrendum dictu !* But the language of every natural heart is, " We will not have this man to reign over us ; we have no King but " Cesar."—An expression from the Rev. Mr HAWEIS was also brought on the carpet, concerning which the said Clergyman actually asked, (by way of exposing the term) whether Mr HAWEIS did not say, that " Mr MIDDLETON was a dear child
of

ted as much as if they had amounted to full incontestible proofs, and in the most unprecedented, illegal, arbitrary manner, all the witnesses against the parties accused were examined without being put to their oath (except one, namely, the Rev. Mr GREAVES, a worthy conscientious man who was justly supposed to be their friend) and not only was, whatever these witnesses advanced from their own personal knowledge, but likewise every idle report they had picked up by hear-say, admitted as genuine, and charged upon these young men; who were even compelled to turn their own accusers, or else condemned for contumacious behaviour, in a manner which exceeded the dreadful tyrannical oath *EX OFFICIO*, which was administered to the Nonconformists by the High-Commission-Court in Queen ELIZABETH's time, or the proceedings of the Star-Chamber and the same High-Commission-Court in the following reigns †: infomuch that I will venture to appeal to every man who is at all acquainted with the spirit of our laws, and the liberty of our constitution,

of God?" What a dreadful pass indeed are things come to, when the endearing comfortable relation in which GOD stands to the believing sinner, as his reconciled Father in CHRIST, and a phrase which is used at least an hundred times in scripture (namely, that of *a child of GOD*) as well as in various parts of the offices of our own Church, is made matter of scoff and reproach?

† These Courts were abolished by Act of Parliament in the reign of CHARLES I. as favoring so very strongly of Popish Inquisition.

tution, whether both Law and Justice, not to say *Religion* and *Conscience*, were not as much put out of the question in this transaction, as if they had never had any existence.

But to proceed.—Mr H. being much dissatisfied with Dr D's answer in vindication of the young men, began to set other engines to work for their overthrow; he wrote to different Clergymen, who lived in the same parishes, or in the neighbourhood of these young men, and from them received a particular account of all their proceedings. One of these Clergymen, who is Minister of *Newport in Shropshire*, and lately shewed himself a zealous champion for a company of strolling Players, in opposition to a neighbouring Justice of the Peace who sent those pests of society out of the town, took the pains of going to a village called *Wheaton-Aston* in *Staffordshire*, to gather what intelligence he could concerning Mr JONES, one of the six expelled Students, who used to visit a pious Gentlewoman of the Church of *England* at that place, and now and then, at her request, performed the family-worship, to which the poor neighbours were admitted; when Mr JONES read and explained part of a chapter in the Bible, and afterwards prayed and sung a Psalm or Hymn with them. The way whereby Mr B. the Clergyman abovementioned, came to the knowledge of this, was, by calling on some serious persons who were present on these occasions, and pretending a singular regard and affection

affection for Mr JONES, and the highest approbation of his conduct; the artless people soon furnished him with sufficient matter for an answer to his letter, which answer was accordingly produced in court, with the addition of a letter which Mr JONES had some years ago written to this Clergyman upon his having sent him Dr TRAPP's Sermons upon *the danger of being righteous overmuch*, a danger which this divine, to do him justice, is very careful to avoid.

But as the particular charges against each of these Gentlemen will be best seen by the several Articles for which they were expelled, I proceed to consider these Articles one by one, as nearly as they can possibly be recollected; and if in any thing they should vary from the Originals, which however I believe they do not in the least point, the fault is not mine, but theirs who refused a copy of these Articles to the young men themselves, after they had expelled them. But wherefore was this request denied? if the sentence was just, why should the reasons for which it was inflicted be huddled up and kept secret, especially from those who were the unhappy sufferers by it? if they had done amiss, could there be a better method of convincing them of it, and of preserving them from the like faults for the time to come, than by giving each of them a copy of the charges on which they were proceeded against? If it be said, that the Articles of their accusation were included

included in the summons fixed upon the Hall-door; I answer, that the charges contained in the summons were in a more vague general stile than those on which they were separately arraigned and expelled; besides, it is not what a person is accused of, or summoned to answer to, but what he is lawfully convicted of, that will render him liable to punishment in any nation where Tyranny and Despotism are not the avowed principles of government *.

The Articles, as nearly as can be recollected, stand as follows.

I. JAMES MATTHEWS was bred a Weaver, and kept a common Tap-house when he entered himself

* Mr GROVE and Mr MIDDLETON went to the V—C— after their expulsion, and desired a copy of the Articles for which they were expelled; but this favour was refused: however Mr V—C— told them “ he thought it was right to give them a copy, but that the other heads of houses were against it; and that for his part he was concerned that he was in office to pass such a sentence upon them; and if the matter had depended upon him, he should have been for less violent methods.” Now Mr V—C— might perhaps think that by this soothing speech to the young men in private, he should shake off a little dirt from himself; but how agrees this discourse with his publicly thanking Mr H—n for the service he had done the U——y? Besides, if Mr V—C— really thought the sentence so very hard and severe, why did he pass it? Ought he, for the sake of obliging any persons whatever, to inflict a punishment upon six pious harmless youths, which, for ought he knew, might reduce them to the very want of bread, and cast a lasting stigma upon their names and characters?

himself a member of the University, he had not such a competent knowledge in the learned languages as would enable him to perform the exercises of the Hall and of the University. — He hath applied for Orders, and hath been refused. — He still remains incapable of performing the exercises of the said Hall; much less of taking holy Orders. — He hath frequented unlawful Conventicles, by his own confession. — He hath been with Mr DAVIES and one Mr FLETCHER, reputed Methodists, and is himself a reputed Methodist.

II. THOMAS JONES was bred a Barber, and hath lately followed that low occupation. — He hath expounded the Scriptures at *Wheaton-Aston*, although a Layman. He hath attended illicit Conventicles in this City, as appears from his own confession. — He is deficient in the learned languages.

III. JOSEPH SHIPMAN was bred a Linen-draper, and hath attended illicit Conventicles.

IV. BENJAMIN KAY hath attended illicit Conventicles at a private house in this city. — Hath heard one HEWET, a Stay-maker, although a Layman, pray extempore. He holds Election: if once a child of God, always a child of God: and that the influence of the Spirit

is necessary to constitute every one a child of God.—He has endeavoured to draw others into these opinions.

V. ERASMUS MIDDLETON has officiated as Priest in a Chapel of ease belonging to the Parish-church of *Cheveley*, in the county of *Berks* and diocese of *Salisbury*, as appears by his own confession.—He says, we must sit down and wait for the Spirit, for without it we can do nothing.—That good Works are unnecessary, and no part of our justification, but that we are saved by Faith alone.

VI. THOMAS GROVE hath, by his own confession, preached to a mixed multitude of people called Methodists in a barn, and offered up extempore Prayer.

For which crimes we, DAVID DURELL, D. D. Vicechancellor of the University and Visitor of the Hall; THOMAS RANDOLPH, D. D. President of C. C. C; THOMAS FOTHERGIL, D. D. Provost of *Queens-College*; THOMAS NOWEL, D. D. Principal of *St Mary-Hall*, and the Reverend THOMAS ATTERBURY, A. M. of *Christ-Church*, Senior Proctor, deem each of them worthy of being expelled the Hall; I therefore by my visitatorial power do hereby pronounce them expelled *.

Besides

* This sentence was pronounced in the Chapel.

Besides all these charges there was added that of impudence and disobedience towards their Tutor, and leaving College without his leave.

In order to proceed with the greater method and perspicuity, we will first consider the charge of attending illicit Conventicles, of which they were most of them found guilty; particularly Mr GROVE, of preaching in a barn.

2dly, The charge against JAMES MATTHEWS, JOSEPH SHIPMAN and THOMAS JONES, concerning their having been bred to Trades.

3dly, The charge against JAMES MATTHEWS, JOSEPH SHIPMAN, and THOMAS JONES, for being insufficient in the learned languages.

4thly, The charge against ERASMUS MIDDLETON, for having officiated in a chapel unordained.

5thly. The charge against BENJAMIN KAY and ERASMUS MIDDLETON, for holding the doctrines of Election, Perseverance, Justification by Faith alone without works, and that we can do nothing without the Spirit of God; into which opinions the said BENJ. KAY is also found guilty of having endeavoured to draw others.

6thly, The charge against JAMES MATTHEWS and others, for being acquainted with reputed
c 2 Methodists,

Methodists, Mr VENN, Mr NEWTON, Mr TOWNSEND, and particularly with Mr FLETCHER and Mr DAVIES.

First then, with regard to the charge of attending illicit Conventicles.—Now in order to prove who are and who are not guilty of this offence, it is necessary first to ascertain what is a Conventicle.—Mr JACOB, in his *Law-Dictionary*, observes, “ That the word was first attributed to the Meetings of WICKLIFF in this nation, and is now “ applicable to *the illegal Meetings of the Nonconformists.*” And the preamble to the Act of 22 CAR. II. cap. 1. gives a very full and clear insight into the Act itself, and against what persons it was designed. It begins as follows.—“ For “ providing further and more speedy remedies “ against the growing and dangerous practices of “ seditious Sectaries, and other disloyal persons, “ who, under pretence of tender consciences, have “ or may at their meetings contrive insurrections “ (as late experience has shewn) be it enacted,” &c. &c. &c.

The design of the 73d Canon of our Church is entirely to prevent any secret meetings, particularly among the Clergy, “ to consult upon any matter which may tend to the impeaching and depraving the doctrine of the Church of *England*, or the book of Common Prayer, or of any part of the government and discipline now established in the Church of *England.*”

The

The Statute of the University, *De Conventiculis illicitis* * *reprimendis*, is intirely conformable to the Canon and Act of Parliament. “ Statutum est
 “ quod nullus cujuscunque gradus, sive status,
 “ conventicula illicita intra Universitatis præ-
 “ cinctum instituat aut iis quo modo intersit,
 “ aut in domo vel hospitio suo haberi permittat.
 “ Qualia censenda sunt in quibus contra pacem
 “ publicam, doctrinam vel disciplinam ecclesiæ
 “ vel regimen et tranquillitatem Universitatis quic-
 “ quam deliberatum vel gestum fuerit: vel in
 “ quibus homines (secus quam statutis Regni, ca-
 “ nonibus ecclesiæ, vel ordinationibus Universi-
 “ tatis permittitur) vel palam vel occulte con-
 “ veniunt.”

Now from all these authorities it is most clear that there is no prohibition laid on any Members of the Church of *England* for meeting together for religious purposes, provided such meeting tend not to the impeaching and depraving the doctrine of the Church of *England*, the book of Common Prayer, the public peace, nor any part of the government and discipline established in the Church.”

* The word *ILLICIT* is evidently used to shew us, that there is a difference and distinction to be made between Conventicles which are lawful and unlawful. The word Conventicle (from *Convenio*) plainly means a gathering together, and where this is only of members of the Established Church, though it should be in a private house or elsewhere, neither the Act of parliament, the 73d Canon, or the University-Statute, give any authority to call it an *illicit* Conventicle.

Church.”—The Act of Parliament, it is evident, was made to prevent disloyal, seditious, schismatical assemblies among such as, *under pretence of tender consciences*, refused to conform to the established communion: but not a single example can be found of this Act ever having been put in execution against members of the Church of *England*, nor was it ever supposed to have the least reference to such, till some malicious persons of late attempted to proceed against a few pious people, if I mistake not, in the County of *Kent*, who were assembled together in a private house for their spiritual edification, but an appeal to the Court of *Kings-bench* being determined on, the justice of the peace who granted the warrant and levied the penalty, acknowledged his error, and made satisfaction to the plaintiffs; so the matter was made up, as I am informed from one of the Attornies employed in the cause; and indeed the very reason and nature of the thing prove the illegality of the Magistrate’s proceeding, as it would be the highest reflection upon the wisdom of the Legislature, to imagine they had passed a Law, whereby persons of the established communion would be under greater restriction than the Dissenters themselves. A Law which would prohibit all members of the Church from joining together in prayer for the welfare of that Church, unless it were within the consecrated walls. And if upon any occasion there happened to be half a dozen guests or strangers present

present at the stated family worship in a house, if but a prayer was offered up (unless it were one taken out of the Liturgy) a Psalm sung, or a Chapter read, whoever pleased (even a menial servant) might turn informer, and the whole company would be liable to the penalties of an illicit conventicle.

A further proof that this Act was not intended to prevent members of the Church of *England* from meeting together for the advancement of piety, may be gathered from the Religious Societies established in *Queen Anne's* time, as we have the account of them published by the Rev. Dr Jos. WOODWARD; the members of which Societies used frequently to assemble together, to the amount of a large number, for Prayer, Reading, singing Hymns, &c. “ And in this happy
 “ and blessed work, saith the Doctor in his Preface, we have in many places in this nation,
 “ especially in our capital city, persons of no mean
 “ rank and quality effectually engaged, through
 “ the great mercy of God to us; namely, Lords
 “ Spiritual and Temporal, Baronets, Knights,
 “ Esquires, Members of the Honourable House
 “ of Commons, Justices of the Peace, Ministers
 “ and Gentlemen, together with Aldermen and
 “ Citizens of all ranks, Officers of divers stations,
 “ and private persons of all sorts.” For this the Doctor is thankful, and esteems it a signal mercy of God to our land; but what encouragement
 these

these zealous Christians would have met with in our day, sad experience too plainly shews.

If it be said, that though these six young men may not have offended against the letter of the Act of Parliament, the LXXIII^d Canon of the Church, nor the Statute of the University, yet as they knew that what they did was displeasing to their Seniors and Governors, they ought to have abstained from it. I answer, that they did abstain as soon as ever they were told that their meetings were contrary to the will of those who had the authority over them in the University; and not one of them had been present at any such meetings for some months before their expulsion, but all declared it was their determination not to attend them again; nay, they had even their Tutor's advice in every step they took, as well in their meetings at first, as in their absenting themselves from them afterwards; notwithstanding which this most cruel ignominious sentence was pronounced against them; concerning which I shall only observe, that though it is now near twenty Years since I commenced a member of the University and during the time of my residence, it has been frequently discovered that young men have lain out at nights, and that both young and old have had lewd women come to them in college, who have fathered children * on them, and that others

* If required, I can produce two instances of this in reverend Fellows of Colleges, who had each an illegitimate child laid to their
their

others have been guilty of Drunkenness, Rioting, Gaming, insolent Behaviour to Proctors in the execution of their magisterial office, &c. &c. &c. yet I never remember one instance of expulsion for all or any of these crimes, and believe the only example which can be produced within these hundred years of so public an infliction of a like punishment was upon Mr ———, for the horrible blasphemous crime of administering the holy Sacrament to an Afs, to which were added several other enormities too dreadful to mention. Upon a level with these crimes, *horresco referens!* is ranked that of Reading, Praying Extempore, and expounding the Scriptures in a private house*.

Mr GROVE was not charged upon the trial with preaching in a barn, and did not hear any thing of it till the V— C—— and his assessors came to the Chapel to read the sentence of Expulsion. Upon Mr GROVE's hearing this accusation he affirmed that it was false. Mr V— C—— being asked what Mr GROVE said, answered, that he denied the fact, however he was put down guilty of it,

D and

their account by two dirty Apple-women, who used to attend the Colleges. But these events only occasioned a little common-room mirth.

* A Gentleman who was a member of the College where this horrible crime was committed, has since told me, that it was done in the very Chapel, or Antichapel, but that the Blasphemer came off with a punishment far short of Expulsion; namely, that of being denied a Fellowship.

and sentence was accordingly passed upon him, though he really never did it, and absolutely denied it.

Come we now to the second charge against these young men; namely, that three of them were bred to trades. One of them, Mr JAMES MATTHEWS, it is acknowledged was bred a Clothier but not a Weaver, and afterwards lived with his elder Brother, who kept a reputable inn. Here he remained no long while, but retired to the house of a learned Clergyman, under whose instructions he studied and prepared himself for the ministry.—Mr THO. JONES, it is granted, was once (tho' not *lately*) a Peruke-maker, and that Mr Jos. SHIPMAN, was for a short time with a Linen-draper. And are these crimes which deserve the most severe punishment that an U——y can inflict? If our blessed LORD deigned himself to be a Carpenter, and the son of a Carpenter, and to take poor illiterate Fishermen to be workers together with him in the ministry of the Gospel; if the great Apostle of the *Gentiles* laboured with his own hands at the business of Tent-making; if DAVID, the man after God's own heart, was called from the sheepfold to be a prophet in *Israel*; if AMOS himself confesseth that he was no prophet, neither a prophet's son, but an herdman and gatherer of sycamore fruit, and that the LORD took him as he followed the flock, and said unto him, "Go, "prophecy unto my people *Israel* *;" surely there is

* Amos vii. 15.

is nothing so very culpable or absurd in any person becoming a candidate for holy orders, who in the former part of his life followed an honest profession.

It was observed in some of our news-papers, in answer to this charge, that the great Cardinal WOLSEY was brought up in a Butcher's shop, and that a late eminent Prelate was bred a Pastry-cook; to which may be added, that another very great Dignitary in the Church, whose piety, moderation, and candor in that station have few equals, was educated in the profession of a Man-midwife among the Dissenters; and I am well assured, that one of the late Rev. Proctors of the University was for some time a Lieutenant in the Army, and that the gentleman himself who brought this accusation against the young men, either now has, or once had a Curate near *Bath*, who was a Packer, Carrier, Waggoner, or some such low occupation; and has been heard to boast how many Churches the said dextrous Curate could serve in one day.

The third charge comes now to be considered, namely, that three or four of these young men were deficient in the knowledge of the learned languages.—One would think that the absurdity of this accusation must strike every one at first sight; for if they were any of them backward in their studies, was not this the best reason in the world why they should be suffered to pursue them? And

can their Tutor deny that they had made considerable progress in their learning since they entered at the Hall? And if then before they were known to be religious, they were deemed sufficiently qualified to be admitted members of the University, why were they afterwards expelled under pretence of insufficiency in the learned languages, when they not only had made but were making great advancement in the knowledge of those languages? To adopt the sentiment of a paragraph I saw in the papers, “What should we think of those
 “who were for removing food from a man be-
 “cause he was hungry, or fire because he was
 “cold? Yet just the same part do they act, who
 “drive a man from the seat of learning and im-
 “provement, because he is yet deficient in the
 “knowledge of the languages.” But neither can this deficiency be attributed to them all. Mr MIDDLETON passed his examination honourably; another of them, Mr KAY, must be acknowledged by his most bitter enemies to be well skilled in academical learning; a third begged to be excused passing an examination at that time, on account of the agitation his mind was in before the Court, yet he was put down insufficient: But let me appeal to every candid person, whether this was a fit time to make trial of their literary abilities, when any man who had not an extraordinary degree of effrontery must needs find himself under much confusion and discomposure? Doctor D—N their Principal observed to Mr V—C----r that if others
 were

were questioned concerning their knowledge in the learned languages, it would appear that very many were equally, if not more deficient than any of the six expelled Gentlemen: But none of those whom Dr D—N was desirous of having examined, being accused of the crime of being *righteous over-much*, they were not called upon.

However, if the Tutor himself will please to recollect, he will find that he now has, and at the very same period had, a certain illiterate pupil *, who has a wife and children, the eldest of whom is lately come to age, which pupil he desired might be admitted a member of the Hall, when between thirty and forty years old, that he might just keep his terms, and get into Orders; yet there is no accusation at all against him, his age, ignorance, and former occupation, are not in the least
excepted

* Besides this Gentleman, whose name is W—r, Mr H. had introduced two or three other pupils of the same stamp, particularly one Mr CH—L, who, though he has been at a public school, and is now more than four years standing in the U—y, is equally deficient in the learned languages with any of the young men who were expelled; and seldom, if ever, attends the Tutor's lectures; but as this Gentleman is contented with a very moderate share of Religion, there was no accusation against him.

Mr B—r was another of Mr H—s Pupils, whom he himself brought to the Hall before Dr Dixon was Principal; and often boasted that he taught him the first rudiments of Grammar at the U—y, but this Gentleman being neither addicted to singing of hymns, admonishing his neighbours, or using extempore prayer, was never objected against.

excepted against; nor is he at all supposed to be sent to the University for the sake of SKULKING INTO ORDERS*; nay, so far was this Gentleman from being under any odium or reproach for these things, that at his house the Tutor furnished himself with his evidence against Mr GROVE.

Another witness against the young men was a candidate for holy Orders of the same Society, who, it appeared upon the trial, had asserted, "that whosoever believed the miracles of our SAVIOUR or of MOSES, must be a knave or a fool," or words to the like import, and is well known in the Hall by the name of THE INFIDEL. —Some of his friends were afterwards so kind as to make an apology for him to Mr V—C—, by saying, that he had got disguised in liquor at St JOHN's Gaudy† when he made that unfortunate speech; so his testimony against the six students was received as if it had been as true as that Gospel which he despises, nor does he meet with any molestation in the enjoyment of his principles; but I doubt not will find plenty of Reverend friends to sign his Testimonials, and to witness to the *orthodoxy* of his doctrine and the *piety* of his life: though it is hoped that Mr V—C—,

* This expression was used in the news papers concerning the six young men.

† This Gaudy (or feasting day) is held in memory of St JOHN Baptist; but as Mr W—N does not honor that Saint by believing his testimony, he pays him the compliment of getting drunk.

C——, if it is but for the sake of saving appearances, will at least give him some rebuke, and make that rebuke as public as the sentence pronounced against the other six members *.

I now proceed to the charge against Mr MIDDLETON, for having officiated in a Chapel unordained: And here, though I must believe his motive to have been good, for he could have no temporal interest in what he did, yet I condemn the action as a very high indiscretion, and a flagrant violation of the Twenty-third Article; and indeed he himself has long acknowledged it to be

* Though I would not assert that Mr V— C—— or any of the heads of houses prefer Infidelity to Methodism, yet since this pamphlet went to the press, Mr W. who made the horrible assertion concerning the miracles of our LORD and of MOSES, has been convened before them, and after going through the farce of asking pardon in *Latin* for what he had said, was dismissed with a reprimand. And although none of the religious Youths who were expelled have been suffered to enter again at any other College, notwithstanding the Chancellors so graciously and candidly gave them permission to do so, if the consent of the V— C——, &c. could be obtained, yet in order to cast a greater stigma and opprobrium upon *Edmund Hall*, and the worthy Principal of it, several members of that Society have been suffered to take their names out of the Books, and to enter at *Magdalen Hall*; and this after Mr V— C—— had told Mr GROVE, and solemnly given his word to the Principal, that unless the expelled young men were received again into the U—— y, none of the others should have liberty to leave his Hall and to enter elsewhere. — *Heu! prisca fides!*

By the expulsion of the six young men, and this permission being given to the others to leave the Hall, Doctor DIXON, the Principal, is deprived of great part of his usual income.

be so, and proved the sincerity of this acknowledgment by behaving ever since with the greatest regularity. But though I would impartially censure the great imprudence of this step in Mr M. yet how can his most prejudiced enemies defend the proceeding against him, even to Expulsion itself, for an offence which was committed a long time before he was a member of the University? By what Law did they who sat in judgment upon him pass sentence against him, for an act done so long before he could possibly be subject to their jurisdiction? Might he not with as much equity have been punished for any thing he did twenty years before? Let the advocates for this sentence produce from all the annals of history a like case of despotic proceeding in this nation!

But even supposing Mr V—C—— and his four assessors had not exceeded their power in this instance, yet would any persons of common humanity and candor condemn a man, and turn him out to starve, for one single step which was amiss, when he acknowledged his error, and resolved to avoid it for the future? Alas! if all were to be dealt with upon such rigid principles, where is the individual to be found, who is zealous and earnest in any thing he undertakes, but may once in his life at least, especially in the season of youth and inexperience, act with rashness and inconsideration?—It is well for us if even by our follies we can learn wisdom.

It

IT may not be amiss here to speak a little concerning one of the charges against Mr MATTHEWS, namely, that he was refused Ordination. The reason of which refusal, by the B—p of S—, was, because his Testimonium was not signed by his Tutor, owing I confess (for I desire to shew no partiality) to Mr MATTHEWS's own neglect in deferring to carry the Testimonium to Mr H—N in proper time to have it signed and sent by the post, which occasioned him to inclose it to the B—p without Mr H—'s name; however he added a postscript to his Letter, signifying that his Tutor happened to be out, and hoped his Lordship would not object to the Testimonium on account of its not being signed by him: however his Lordship did object to it, and I think very justly too; for although Mr M. had one Testimonium from the Principal of the Hall, and another signed by three respectable Clergymen, and authenticated by the B—p of the Diocess, yet that which he sent to the B—p of S— certainly ought to have been signed by Mr H. the Vice-Principal, as it ran in his name as much as in that of the Principal.— Not to mention that the Testimonium was by mistake of the B—p of — who authenticated it, directed to another Bishop, instead of the Bishop of S—. But his Lordship had still a more unfurmountable objection against Mr MATTHEWS, for being what he deemed a Methodist; and accused him of maintaining doctrines contrary to the Church of *England*, and different from what he (*viz.* his Lordship himself) held; to which Mr M. replied, that he held no doctrines but what were agreeable to the XXXIX Articles, and unless his

E

Lordship

Lordship would be pleased to shew him wherein they differed, he could not tell that they differed at all: but this his Lordship declined, and gave him to understand that he was no stranger to what was going on at O——d. This then is the true reason why Mr MATTHEWS was refused Ordination, and not for procuring a false Testimonium, as was wickedly reported, and inserted in the public papers, together with several other malicious untruths, in order to prejudice the minds of people against him and the rest of the young men; such as “their preaching in the fields, in a barn, and “on an oven, as also attending the preaching of “an old woman in an illicit conventicle: that one “of them had been a Smith, and had shod the “Tutor’s horse not long before. That some of “them had laughed at and behaved insolently to “their Tutor.” All which reports were as false as GOD is true, and shew what sort of a cause that must be, which needs such weapons in its defence. It is a fact indeed, that one or two of these Gentlemen did leave the Hall for a few nights without their Tutor’s permission; but it was upon some urgent occasion, and he not being in the way, they went to the Principal himself, as is usual in such cases, who gave them leave to go.

The next charge against these young men to be attended to, is, that they held heterodox doctrines, contrary to the Thirty-nine Articles of the Church of *England*; and particularly, *that they deny Free-will, or that good works are any part of our Justification: that they hold the doctrines of Election and absolute Predestination, that whosoever is once a child of GOD, is always a child of GOD; that*

that we are justified by Faith alone, and that the influences of the Spirit are necessary to constitute every one a child of God.

“How is the gold become dim! how is the
 “most fine gold changed!”—Who could ever
 have supposed that the famous U——y of O—d,
 once the nursing mother of so many faithful sons
 of the *Anglican* Church, should ever have expelled
 her members for believing those very doctrines
 which CRANMER and RIDLEY were martyred
 within her walls for defending?—Who could ever
 have believed that the heads of this ancient seat
 of piety and learning should inflict a more severe
 punishment upon her students, for adhering to
 the principles of the Reformation, than her sister
Cambridge once did upon hers for denying them?
 —Who could ever have imagined, that a solemn
 subscription to Articles of Religion should be made
 the test of admission into an U——y, and yet a
 steadfast belief of those very Articles, be made
 the cause of expulsion from the same U——y?
 And what surpasses all the rest, that the very
 persons who are the inflictors of this most igno-
 minious sentence, should themselves have sub-
 scribed and sworn to the defence of those Articles
 over and over again, and are ready to swear and
 subscribe to them as many times more as prefer-
 ment from one living to a better shall be offered
 them; and notwithstanding, they persecute, even
 to starving itself, those who really believe what
 they

they subscribe to, are themselves fed to the full by subscribing to what they believe not a word of; and whilst they would urge canonical discipline for turning many sound zealous *orthodox* Christians out of the Church, are themselves liable to be excommunicated, *ipso facto*, by the Vth Canon of that very Church whereof they call themselves Ministers, and not to be restored but by the Archbishop, upon their repentance and revocation of their wicked errors.

When light comes and bears hard upon darkness, it is an easy matter to call it a libellous abuse of the regular dignified orthodox Clergy; and I doubt not but when the faithful JEREMIAH cried out in the sadness of his heart, *the Prophets prophesy falsely, and the Priests bear rule over them, and my people love to have it so*; that his plain declaration had the same construction put upon it: But if I prove the truth of every word I have asserted, then, instead of blaming me for bearing testimony against the deluge of sin and error which has broken down the walls of our *Sion*, who will not join with me in weeping secretly *because the enemy prevaieth, because Jerusalem hath none to comfort her, all her friends have dealt treacherously with her, they are become her enemies?* Lam. i. 2.

It is not my design to enter into a long defence of the doctrines before-mentioned: it will be amply sufficient for the purpose in hand, if I prove
beyond

beyond a doubt, that all the doctrines which these six students were expelled for maintaining, are the very fundamental avowed doctrines of the Church of *England*, and what they who passed the sentence have in the most sacred manner bound themselves to defend.

We will first speak of the doctrines of Free Agency, Election and Perseverance; and as these hang so nearly one upon another, they may be considered under the same head.

One would think that whosoever reads the ninth, tenth, and seventeenth Articles of our Church, cannot have the smallest doubt of the meaning of our Reformers who compiled them. The Ninth evidently sets forth the total corruption of every faculty of the Soul by the fall of our first Parent; the Tenth particularly declares the utter depravity of the natural will, which manifests itself in a continual bent to evil, and the Seventeenth shews the free unchangeable love of GOD in choosing whom he will out of the lost children of ADAM, to make them partakers of the great Salvation wrought out and perfected by his son JESUS CHRIST.

These three Articles themselves stand as follows.

ARTICLE

ARTICLE IX.

Of Original or Birth-Sin.

“ Original Sin standeth not in the following
 “ of ADAM, (as the Pelagians do vainly talk;) “
 “ but it is the fault and corruption of the nature “
 “ of every man, that naturally is ingendered of “
 “ the offspring of ADAM, whereby man is very “
 “ far gone from original righteousness, and is “
 “ of his own nature inclined to evil, so that the “
 “ flesh lusteth always contrary to the Spirit; and “
 “ therefore in every person born into this world, “
 “ it deserveth GOD’s wrath, and damnation. “
 “ And this infection of nature doth remain; yea, “
 “ in them that are regenerated; whereby the lust “
 “ of the flesh, called in Greek, *φρονημα σαρκος*, “
 “ which some do expound the *wisdom*, some *sen-* “
 “ *suality*, some the *affection*, some the *desire* of “
 “ the flesh, is not subject to the law of GOD. “
 “ And although there is no condemnation for “
 “ them that believe and are baptized, yet the “
 “ Apostle doth confess that concupiscence and “
 “ lust hath of itself the nature of Sin.” “

ARTICLE X.

Of Free Will.

“ The condition of man after the fall of ADAM,
 “ is such, that he cannot turn and prepare him-
 “ self by his own natural strength and good works “
“ to

“ to faith and calling upon God : wherefore we
 “ have no power to do good works pleasant and
 “ acceptable to God without the grace of God
 “ by CHRIST preventing us, that we may have a
 “ good will, and working with us when we have
 “ that good will.”

ARTICLE XVII.

Of Predestination and Election.

“ Predestination to life is the everlasting pur-
 “ pose of God, whereby (before the foundations
 “ of the world were laid) he hath constantly de-
 “ creed by his counsel, secret to us, to deliver
 “ from curse and damnation those whom he hath
 “ chosen in CHRIST out of mankind, and to
 “ bring them by CHRIST to everlasting Salvation,
 “ as vessels made to honor; Wherefore they
 “ which be endued with so excellent a benefit of
 “ God, be called according to God’s purpose
 “ by his Spirit working in due Season: they thro’
 “ grace obey the calling; they be justified freely;
 “ they be made sons of God by adoption; they
 “ be made like the image of his only begotten
 “ son JESUS CHRIST; they walk religiously in
 “ good works, and at length, by God’s mercy,
 “ they attain to everlasting felicity.

“ As the godly consideration of Predestination,
 “ and our Election in CHRIST, is full of sweet,
 “ pleasant

“ pleasant, and unspeakable comfort to godly
 “ persons, and such as feel in themselves the work-
 “ ing of the Spirit of CHRIST, mortifying the
 “ works of the flesh, and their earthly members,
 “ and drawing up their mind to high and heaven-
 “ ly things; as well because it doth greatly
 “ establish and confirm their faith of eternal Sal-
 “ vation, to be enjoyed through CHRIST, as
 “ because it doth fervently kindle their love
 “ towards GOD: So for curious and carnal per-
 “ sons, lacking the Spirit of CHRIST, to have
 “ continually before their eyes the sentence of
 “ GOD’s predestination, is a most dangerous
 “ downfall, whereby the devil doth thrust them
 “ either into desperation or into wretchedness
 “ of most unclean living, no less perilous than
 “ desperation. Furthermore, we must receive
 “ GOD’s promises in such wise, as they be gene-
 “ rally set forth to us in holy scripture. And
 “ in our doings, that will of GOD is to be followed
 “ which we have expressly declared unto us in
 “ the Word of GOD.”

Now when we consider that these Articles
 were drawn up on purpose to *prevent diversity of*
opinions *, and therefore the compilers of them
 were particularly careful to avoid the possibility
 of an ambiguous expression, and that the Decla-
 ration prefixed enjoins them to be taken in their
 plain *literal grammatical sense, without being drawn*
aside

* *Vide* the Declaration prefixed.

aside any way, and prohibits every Clergyman, Head or Master of a College, from putting his own sense or comment upon any Article either in printing or preaching, under pain of the royal displeasure and the certain censure of the Church; I say, when we consider this, it will not be an easy matter to make the Ninth Article, which sets forth the total depravity of human nature, and the Tenth, which positively affirms that man since the fall of ADAM has no free will nor power to do good works, or to turn or even prepare himself to turn to GOD, harmonize with the sentiments of those Heads and Masters of Colleges, who both in printing and preaching do vehemently insist upon it, that man, since the fall of ADAM, hath both will and power to turn to GOD.

Equally difficult will it be to bring the opinions of those who have adopted the pride-soothing Arminian * heresy of universal Redemption, to correspond with the language of our Seventeenth Article, which in such plain terms asserts that "Predestination to life is the everlasting
F " purpose

* When this pestilent seditious sect first began to get footing in *England*, under the patronage of Archbishop LAUD, one asking, "What do these Arminians hold?" was answered to this effect; "They already hold many good livings among us, and it is likely they will soon hold all the fat benefices in the Kingdom."—It needed not a prophetic spirit to foretel what a rapid progress doctrines so very pleasing to flesh and blood would make.

“ purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in CHRIST out of mankind, and to bring them by CHRIST to everlasting Salvation, as vessels made to honor.”

Not less arduous must be the task of those Gentlemen who have solemnly subscribed to the Eleventh Article, which affirms in express words, that we are justified by faith only, (of which I shall speak more fully under the next point of doctrine) and nevertheless would make us believe they are sound members and ministers of the Church of *England*, whilst both in their words, writings, and pulpit-harangues, to the great derogation from the Redemption of JESUS CHRIST, and the exaltation of fallen man, they are making Works a part of the sinner's Justification before God; and out of a mighty pretended zeal for much more holiness and morality than is generally found in their own practice, are continually crying out against this doctrine of our Church, as a licentious doctrine and destructive of good Works, though the zealous exemplary lives of the maintainers of it, give daily and ample proof of the falshood of the charge.

But as the certain sense of the Church of *England* touching her own Articles will be best known
by

by the censures which have been inflicted upon those who had subscribed to the truth of them, and afterwards *in writing or preaching* contradicted them; I proceed to give a short account of the case of the Rev. Mr BARRETT, A. M. of *Caius College, Cambridge*, who in the thirty-seventh year of Queen ELIZABETH was summoned before the Vicechancellor and Heads of Houses in that University, for having, in a Sermon which he preached the 29th day of *April* 1595, before the said University, broached divers pernicious errors contrary to the Articles of the Church of *England*; particularly, denying the doctrines of Assurance, Election, and Reprobation; and affirming, that a true child of GOD might finally and totally fall from grace. To which summons the said BARRETT appeared; whereupon the Rev. Dr DUPORT, Vicechancellor of the University, with seven other Doctors in Divinity and Heads of Houses, “entering into a mature deliberation, and diligently
“weighing and examining these positions, because it did manifestly appear that the said positions were false, erroneous, and likewise manifestly repugnant to the Religion received and
“established in the Church of *England*; adjudged and declared, that the said BARRETT had incurred the penalty of the forty-fifth Statute of that
“University, *De Concionibus*: and by vertue and tenor of that Statute they decreed and adjudged
“the said BARRETT to make a public recantation,
“in such words and form as should be prescribed

“ unto him by the Vicechancellor and the Heads,
 “ or upon his refusal to be *perpetually expelled*
 “ from the University: binding him likewise in
 “ an assumpfit of forty pounds to appear person-
 “ ally upon two days warning before the said
 “ Vicechancellor or his Deputy, at what time and
 “ place they should require. — Afterwards this
 “ BARRETT was resummoned before the Vice-
 “ chancellor, Dr GOADE, Dr TYNDALL, Dr
 “ BARWELL, and Dr PRESTON, who delivered
 “ him the recantation in writing, admonishing
 “ and peremptorily enjoining him on *Saturday*
 “ following, being the 10th of *May*, immediately
 “ after the Clerum ended, to go up in person
 “ into *St Mary's* pulpit, where he had published
 “ these errors, and there openly in the face of the
 “ University, to read and make this Recantation;
 “ which he did accordingly, though not with
 “ that humility which was expected. — Not long
 “ after this, to shew that these positions are but a
 “ bridge to Popery, Master BARRETT departed
 “ the University, and went beyond sea, where he
 “ turned a professed Papist; but came back to
 “ *England*, where he lived a Layman's life, and
 “ became an open, dangerous, violent, and most
 “ pernicious seducing Papist.”

See the learned Mr PRYNNE'S
Anti-Arminianism, p. 61. 2^d edit.

For the Recantation itself, Mr PRYNNE tells
 us, it was fairly printed and published in Queen
 ELIZABETH'S

ELIZABETH'S days, in the very same words that he has given it to his readers, and that he himself had a transcript of it in Latin, taken out of an original copy in BARRETT'S own hand, which agrees verbatim with the English one, except that in the Latin copy the seventeenth Article is inserted at length. I shall therefore write out this Recantation as it stands recorded by Mr PRYNNE; and for the benefit of the unlearned, and to avoid prolixity, shall only transcribe the English copy, referring those who are desirous to see the Latin one to Mr PRYNNE'S book.

A Copie of A Recantation of certaine Errors raked out of the Dunghill of Poperie & Pelagianisme, publicuely made by Master BARRET of *Kayes Colledge in Cambridge*, the 10th of *May*, in this present yeere of our LORD, 1595, in the Univerfitie Church called St MARIES in *Cambridge*: which Errors he (together with Mr HARSNET of *Pembroke Hall* *) did rashly hold and maintaine. Translated out of Latine into English.

“ Preaching in Latin not long since in the
 “ University Church (right worshipfull) many
 “ things slipped from me both falsely and rashly
 “ spoken

* It is reasonable to suppose from the mention of these two Gentlemen, that no others in the University were suspected of maintaining the like errors. Now, alas, their name is *Legion*.

“ spoken, whereby I understand the minds of
 “ many have been grieved; to the end therefore
 “ that I may satisfie the Church, and the Truth
 “ which I have publicquely hurt, I doe make
 “ this publique confession, both repeating and
 “ revoking my Errors.”

First, “ I said that no man in this transitory
 “ world is so strongly underpropped, at least by
 “ the certainty of faith, that is, unless (as I af-
 “ terwards expounded it) by Revelation *, that
 “ he ought to be assured of his owne Salvation.
 “ But now I protest before GOD, and acknow-
 “ ledge in my conscience, that they which are
 “ justified by faith, have peace towards GOD,
 “ that is, have reconciliation with GOD, and doe
 “ stand in that grace by faith: therefore that
 “ they ought to be certaine, and assured of their
 “ owne Salvation, even by the certainty of faith
 “ itself.”

Secondly, “ I affirmed that the faith of PETER
 “ could not fail, but that other mens faith may:
 “ for (as I then said) our LORD prayed not for
 “ the faith of every particular man. But now
 “ being of a better, and more sound judgement;
 “ (according to that which CHRIST teacheth in
 “ plain words, *John xvii. 20. I pray not for these*
 “ *alone, (that is the Apostles) but for them also*
 “ *which*

* This denial of Assurance, except by Revelation, is the very Doctrine of the Council of Trent, and a main pillar of Popery.

“ *which shall beleeve in me through their word;*) I
 “ acknowledge that CHRIST did pray for the
 “ faith of every particular beleever, and that by
 “ the Vertue of that praier of CHRIST, every true
 “ beleever is so staied up, that his faith cannot
 “ faile.”

Thirdly, “ Touching perseverance unto the
 “ end, I said, that *that* certainty concerning the
 “ time to come, is proude, forasmuch as it is in
 “ it’s owne nature contingent of what kind the
 “ perseverance of every man is: neither did I
 “ affirme it to be proud only, but to be most
 “ wicked. But now I freely protest, that the
 “ true and justifying Faith (whereby the faithfull
 “ are most neerely united unto CHRIST,) is so
 “ firme, as also for the time to come so certaine,
 “ that it can never be rooted up out of the minds
 “ of the faithfull by any tentations of the flesh,
 “ the world, or the devill himselfe. So that he
 “ that once hath this faith, shall ever have it:
 “ for by the benefit of that justifying faith CHRIST
 “ dwelleth in us, and we in CHRIST; therefore
 “ it cannot but bee both increased, (CHRIST
 “ growing in us daily,) as also persevere unto the
 “ end, because God doeth give constancy.”

Fourthly, “ I affirmed that there was no dis-
 “ tinction in faith, but in the persons beleeving.
 “ In which I confesse that I did erre: now I freely
 “ acknowledge, that temporary faith (which as

“ BERNARD

“ BERNARD witnesseth is therefore fained, because
 “ it is temporary,) is distinguished, and differeth
 “ from that saving faith whereby sinners appre-
 “ hending CHRIST are justified before GOD for
 “ ever; not in measure and degrees, but in the
 “ very thing it selfe. Moreover I adde, that
 “ JAMES doth make mention of a dead faith,
 “ and PAUL of a faith that worketh by love.”

Fifthly, “ I added, that forgivenesse of sinnes
 “ is an Article of faith, but not particular, nei-
 “ ther belonging to this man, nor to that man;
 “ that is, (as I expounded) that no true faithfull
 “ man, either can, or ought, certainly to beleve
 “ that his sinnes are forgiven. But now I am of
 “ another minde, and doe freely confess, that
 “ every true faithfull man is bound by this Ar-
 “ ticle of faith, (to wit, I beleve the forgivenesse
 “ of sinnes,) certainly to beleve that his owne
 “ particular sinnes are freely forgiven him; nei-
 “ ther doth it follow hereupon, that that petition
 “ of the LORD’S prayer (to wit, forgive us our
 “ trespasses,) is needless; for in that petition,
 “ we aske not only the gift, but also the increase
 “ of faith.”

Sixthly, “ These words escaped me in my Ser-
 “ mon, viz. As for those that are not saved, I
 “ doe most strongly beleve, and doe freely pro-
 “ test that I am so perswaded against CALVIN,
 “ PETER MARTYR, and the rest, that sinne is
 “ the

“ the true, proper, and first cause of Reproba-
 “ tion. But now being better instructed ; I say,
 “ that the Reprobation of the wicked is from
 “ everlasting ; and that that saying of AUGUS-
 “ TINE to SIMPLICIAN is most true, *viz.* if sinne
 “ were the cause of Reprobation, then no man
 “ should be elected, because God doeth foreknow
 “ all men to be defiled with it, and (that I may
 “ speak freely,) I am of the same minde ; and
 “ do beleeeve concerning the doctrine of Election,
 “ and Reprobation, AS THE CHURCH OF ENGLAND
 “ BELEEVETH, AND TEACHETH IN THE BOOKE OF
 “ THE ARTICLES OF FAITH, IN THE ARTICLE OF
 “ PREDESTINATION.”

Last of all, “ I uttered these words rashly
 “ against CALVIN, a man that hath very well
 “ deserved of the Church of God ; to wit, that
 “ he durst presume to lift up himselfe above the
 “ high and almighty God. By which words I
 “ confesse, that I have done great injury to that
 “ most learned and right godly man : And I doe
 “ most humbly beseech you all, to pardon this
 “ my rashnesse ; as also in that I have uttered
 “ many bitter words against PETER MARTYR,
 “ THEODORE BEZA, JEROME ZANCHIUS, FRANCIS
 “ JUNIUS, and the rest of the same religion, be-
 “ ing the lights and ornaments of our Church ;
 “ calling them by the odious names of Calvinists,
 “ and other scandalous termes ; branding them
 “ with a most grievous mark of reproach : whom

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“ because

“ because our Church doth worthily reverence,
 “ it was not meet, that I should take away their
 “ good name from them, or any way impaire
 “ their credit, or dehort others of our countrymen
 “ from reading their most learned workes. I am
 “ therefore very sorry, and grieved for this most
 “ grievous offence, which I have publickely
 “ given to this most famous University, which
 “ is the Temple of true religion, and sacred re-
 “ ceptacle of piety : And I doe promise that (by
 “ God’s helpe,) I will never hereafter offend in
 “ the like sort : and I doe earnestly beseech you
 “ (right worshipfull,) and all others to whom I
 “ have given this offence either in the former
 “ Articles, or in any part of my said sermon, that
 “ you would of your courtesy pardon me, upon
 “ this my repentance.”

Mr PRYNNE saith, that whatever he has as-
 serted concerning this affair of BARRETT, was col-
 lected out of the original order for his recantation
 made by the heads of the University of *Cambridge*,
 and there recorded in the University-register for
 the benefit of posterity ; the transcript of which
 order he has inserted at large, not only because
 it is an invincible evidence of our anti-arminian
 points in question, but because he was informed
 that since his transcript that order had been razed
 out of the University-register by some well-wishers
 to BARRETT’s heresies.

The

The maintaining of these doctrines by BARRETT and one PETER BARO, a Frenchman, Lady Margaret's Professor in that University (who, by the bye, is not the last Lady Margaret's Professor who has imbibed the same errors) gave rise to what are usually called the *Lambeth Articles*, which were composed and approved by the Archbishops of *Canterbury* and *York*, the Bishops of *London* and *Bangor*, and sundry other eminent Divines, and by them sent to *Cambridge*, (where they were highly approved by the whole University) to compose the differences which had arisen.

As these nine Articles were drawn up by the greatest men of our Church, and received by the said University as containing the undoubted sense of the Anglican Church in the points of Election, Perseverance, Free-will, Assurance, Saving Faith, Efficacious Grace, &c. I shall now insert them both in Latin and English.

1. *Deus ab æterno prædestinavit quosdam ad vitam; quosdam reprobavit ad mortem.*

1. God from eternity hath predestinated certain men unto life; certain men he hath reprobated unto death.

2. *Causa movens aut efficiens prædestinationis ad vitam, non est prævisio fidei, aut perseverantiæ, aut bonorum operum, aut ullius rei quæ insit in personis prædestinatis, sed sola voluntas beneplaciti Dei.*

2. The moving, or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good workes, or of any thing that is in the persons predestinated, but only the good will and pleasure of God.

3. *Prædestinatorum præfinitus & certus est numerus, qui nec augeri, nec minui possit.*

3. There is a predetermined, and certain number of the predestinate, which can neither be augmented nor diminished.

4. *Qui non sunt prædestinati ad salutem, necessario propter peccata sua damnabuntur.*

4. They who are not predestinated to salvation, shall be necessarily damned for their sins.

5. *Vera, viva, & justificans fides, & spiritus Dei justificantis, non exstinguitur, non excidit, non evanescit in electis, aut finaliter, aut totaliter.*

5. A true, living, and justifying faith, and the Spirit of God justifying, is not extinguished, it falleth not away, it vanisheth not away in the elect either finally or totally.

6. *Homo vere fidelis, id est, fide justificante præditus, certus est plerophoria fidei, de remissione peccatorum suorum, & salute sempiterna sua per Christum.*

6. A man truly faithful, that is, such a one who is endued with a justifying faith, is certain with

with a full assurance of faith of the remission of sins, and his everlasting salvation by CHRIST.

7. *Gratia salutaris non tribuitur, communicatur, non conceditur universis hominibus, qua servari possint.*

7. Saving grace is not given, is not communicated, is not granted to all men, by which they may be saved.

8. *Nemo potest venire ad Christum, nisi datum ei fuerit, & nisi Pater eum traxerit; & omnes homines non trabuntur a Patre ut veniant ad Filium.*

8. No man can come unto CHRIST, unless it shall be given unto him, and unless the Father shall draw him; and all men are not drawn by the Father, that they may come to the Son.

9. *Non est positum in arbitrio, aut potestate uniuscujusque hominis servari.*

9. It is not in the will or power of every one to be saved.

IN many of the old Bibles, particularly in that called the Bishop's Bible, the only one in use in Queen ELIZABETH's time, are Questions and Answers touching the doctrine of Predestination, which, by order of the said godly Bishops, were bound up with the same Bible: As these questions and answers are not only very excellent in themselves, but clearly demonstrate the sense of our Church touching the doctrines in question, I shall insert them at large.

Certaine

Certaine Questions and Answers touching the
Doctrin of Predestination; printed by
ROBERT BARKER, anno 1607, which were
then bound up, and sold with our English
Bibles.

Question. Why doe men so much vary in mat-
ters of Religion?

Answer. Because all have not the like measure
of knowledge, neither doe all beleeve the Gospel
of CHRIST.

Quest. What is the reason thereof?

Answer. Because they onely beleeve the Gospel
and Doctrin of CHRIST, which are ordained unto
eternall life.

Qu. Are not all ordained to eternall life?

An. Some are vessels of wrath ordained unto
destruction, as others are vessels of mercy pre-
pared to glory.

Qu. How standeth it with God's justice, that
some are appointed to damnation?

An. Very well; because all men have in
themselves sinne, which deserveth no lesse, and
therefore the mercy of God is wonderfull in that
he vouchsafed to save some of that sinnefull race,
and to bring them to the knowledge of the truth.

Qu. If God's ordinance and determination
must of necessity take effect, then what need any
man to care; for he that liveth well, must needs
be damned, if he be thereunto ordained; and he
that

that liveth ill must needes be saved, if he be thereunto appointed.

An. Not so: for it is not possible, that either the Elect should alwaies be without care to doe well, or that the Reprobate should have any will thereunto. For to have either good will or good workes, is a testimony of the Spirit of God, which is given to the Elect onely, whereby faith is so wrought in them, that being grafted into CHRIST, they grow in holinesse to that glory whereunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselves, because they are predestinated unto salvation; but rather they endeavour to walke in such good works as GOD in CHRIST JESUS hath ordained them unto, and prepared for them to be occupied in, to their owne comfort, stay and assurance, and to his glory.

Qu. But how shall I know my selfe to be one of those whom GOD hath ordained to life eternall?

Ans. By the motions of spirituall life, which belongeth onely to the children of GOD; by the which that life is perceived, even as the life of the body is discerned by the sense and motions thereof.

Qu. What meane you by the motions of spirituall life?

An. I meane remorse of conscience, joined with the loathing of sinne, and the love of righteousness; the hand of faith reaching unto life eternall in CHRIST, the conscience comforted in distresse,
and

and raised up to confidence in God by the worke of his spirit: A thankfull remembrance of God's benefits received, and the using of all adversities as occasion of amendment sent from God.

Qu. Cannot such perish as at some time or other feele these motions within themselves?

An. It is not possible that they should: For as God's purpose is not changeable, so he repenteth not of the gifts and graces of his adoption: NEITHER DOTH HE CAST OFF THOSE WHOM HE HATH ONCE RECEIVED.

Qu. Why then should we pray by the example of DAVID, that he cast us not from his face, and that he take not his holy Spirit from us?

An. In so praying we make protestation of the weakness of the flesh, which moveth us to doubt: Yet should we not have courage to aske, if we were not assured that God will give, according to his purpose and promise, that which we require.

Qu. Doe the children of God feele the motions aforesaid alwaies alike?

An. No truly: for God sometimes to prove his, seemeth to leave them in such sort, that the flesh overmatcheth the spirit, whereof ariseth trouble of conscience for the time; yet the Spirit of adoption is never taken from them that have once received it; else might they perish: but as in many diseases of the body, the powers of the bodily life are letted: so in some assaults the motions of spiritual life are not perceived, because they lie hidden in our manifold infirmities, as the
fire

fire covered with ashes. Yet as after sicknesse commeth health, and after clouds the sun shineth cleare; so the powers of spiritual life will more or lesse be felt and perceived in the children of God.

Qu. What if I never feele these motions in myselfe; shall I despaire, and thinke myselfe cast away?

An. God forbid: for God calleth his, at what time he seeth good; and the instruments whereby he usually calleth, have not the like effect at all times; yet is it not good to neglect the means whereby God hath determined to worke the salvation of his. For as wax is not melted without heate, nor clay hardened but by means thereof; so God useth means both to draw these unto himselfe, whom he hath appointed unto salvation: And also to bewray the wickednesse of them whom he justly condemneth.

Qu. By what meanes useth God to draw men to himselfe that they may be saved?

An. By the preaching of his word, and the ministring of his sacraments thereunto annexed, &c.

These Questions and Answers concerning Predestination, which are full and punctual to our purpose, were always printed at the end of the old Testament, and bound up and fold, *cum privilegio*, with this authorized translation of the Bible, till about the Year 1615, since which no

Bibles of this sort were printed. We may therefore use them as a pregnant testimony, a punctual declaration of the doctrine of our Church.

To these authorities may be added the Catechism, drawn up by the Right Rev. Father in GOD JOHN PONET, Bishop of *Winchester*, which was set forth by command of King EDWARD the Sixth for all schoolmasters to teach. Though the whole of it is an excellent compendium of christian divinity, yet in order to be as brief as possible, I shall only quote from it the following passage, which will clearly shew the sense of our Reformers, and of the original, pure, primitive Church of *England* in some points of doctrine, which are now looked upon as by far too absurd to be submitted to by the wisdom of this enlightened age.

—“ As many as are in the true faith stedfast,
 “ were fore-chosen, predestinated, and appointed
 “ to everlasting life before the world was made,
 “ witnesse hereof they have within their hearts,
 “ the spirit of CHRIST, the author, earnest, and
 “ unfailable pledge of their faith: which faith
 “ only is able to perceive the mysteries of God:
 “ only brings peace unto the heart: only taketh
 “ hold on the righteousness that is in CHRIST
 “ JESUS.”

Master. “ Doth then the spirit alone, and
 “ faith (sleepe we never so securely, or stand we
 never

“ never so rechelesse or slothfull) so worke all
 “ things for us, as without any helpe of our owne
 “ to carry us idle up to heaven ?

Schol. “ I use Master (as you have taught me)
 “ to make a difference between the cause and the
 “ effect. The first principall and most proper
 “ cause of our justification and salvation, is the
 “ goodness and love of God. Whereby HE CHOSE
 “ US FOR HIS, BEFORE HE MADE THE WORLD.
 “ After that, GOD granteth us to be called by
 “ the preaching of the gospel of JESUS CHRIST,
 “ when the Spirit of the LORD is powered into
 “ us, by whose guiding and governance we be led
 “ to settle our trust in GOD, and hope for the
 “ performance of his promise. With this choice
 “ is joined as a companion, the mortifying of the
 “ olde man, that is, of our affection and lust.
 “ From the same Spirit also cometh our sanctifi-
 “ cation, the love of GOD, and of our neigh-
 “ bour, justice and uprightness of life : Finally,
 “ to say all in summe, whatever is in us or may
 “ be done of us, honest, pure, true, and good,
 “ that altogether springeth out of this most plea-
 “ sant rock ; from this most plentiful fountaine,
 “ the goodness, love, choise, and unchangeable
 “ purpose of GOD ; he is the cause, the rest are
 “ the fruits and effects. Yet are also the good-
 “ nesse, choise, and Spirit of GOD, and CHRIST
 “ himselfe, causes conjoynd and coupled each
 “ with other : which may be reckoned among
 “ the principal causes of Salvation. As oft there-

“ fore as we used to say, that we are made righ-
 “ teous and SAVED BY FAITH ONLY ; it is meant
 “ thereby, that Faith, or rather trust alone, doth
 “ lay hand upon, understand and perceive our
 “ righteous making to be given us of GOD freely;
 “ that is to say, by no deserts of our owne, but
 “ by the free grace of the almighty Father;
 “ moreover Faith doth ingender into us love of
 “ our neighbour and such works as GOD is pleased
 “ withal. For if it be a lively and true Faith,
 “ quickened by the Holy Ghost, she is the mo-
 “ ther of all good saying and doing. By this short
 “ tale it is evident, whence, and by what meanes
 “ we attaine to be righteous. For not by the
 “ worthinesse of our deserving were we heretofore
 “ chosen, or long agoe saved, but by the only
 “ mercy of GOD and pure grace of CHRIST our
 “ LORD ; whereby we were in him made to doe
 “ these good workes that GOD had appointed for
 “ us to walk in. And although good workes can-
 “ not deserve to make us righteous before GOD,
 “ yet doe they so cleave unto faith, that neither
 “ faith can be found without them, nor good
 “ workes be any where found without faith.”

We will bring yet another proof that the doctrine
 of man's merits, and his free will to good or evil,
 were held in utter abhorrence by our Reformers,
 yea so much, that they even call them *doctrines of*
devils, and rank them with the Mass, Purgatory,
 Prayers for the Dead, and such like limbs of
 antichrist;

antichrist; and that the doctrines of Free-grace, Election, and Perseverance, are the ancient, undoubted, received tenets of the Church of *England*; and this shall be from the Prayers and truly excellent Confession of Faith bound up with the old Common-Prayer-Books and Bibles, from whence I extract verbatim what follows.

“ I believe and confess one holy Church, which
 “ Church is not seen to man’s eye, but only
 “ known to GOD; who of the lost sons of ADAM
 “ hath ordained some as vessels of wrath to dam-
 “ nation, and hath chosen others as vessels of his
 “ mercy to be saved; the which in due time he
 “ calleth to integrity of life, and godly conver-
 “ sation, to make them a glorious Church in
 “ himself, &c. &c.”

So again — “ The defence of CHRIST’S Church
 “ appertaineth to Christian Magistrates against
 “ all Idolaters and Hereticks, as Papists, Ana-
 “ baptists*, with such like limbs of antichrist,
 “ to root out all doctrines of devils and men;
 “ as the Mass, Purgatory, Limbus patrum,
 “ Prayers to Saints, and for the Dead, FREE-
 “ WILL, distinction of Meats, Apparel, and
 “ Days; Vows of single Life; presence at Idol-
 “ service, MAN’S MERITS, with such like;
 “ which draw us from the society of CHRIST’S
 “ Church, wherein standeth only remission of
 “ sins

* These Anabaptists were very different from those we now call Baptists.

“ sins purchased by CHRIST’s blood to all them
 “ that believe, whether they be Jews or Gentiles,
 “ and lead us to a vain confidence in creatures,
 “ and trust in our own imaginations; the punish-
 “ ment whereof, although GOD oftentimes de-
 “ fereth in this life, yet after the resurrection,
 “ when our souls and bodies shall rise again to
 “ immortality, THEY SHALL BE DAMNED WITH
 “ UNQUENCHABLE FIRE: and then we, which have
 “ forsaken all men’s wisdom to cleave to CHRIST,
 “ shall hear the joyful voice of, *Come ye blessed*
 “ *of my Father,*” &c. &c.

One of the Prayers formerly and still printed
 at the end of most Bibles and Common-Prayer
 Books, begins with these words, “ Honour and
 “ praise be given unto thee, O LORD GOD
 “ Almighty, most dear Father of heaven, for all
 “ thy mercies and loving-kindness shewed unto
 “ us, in that it hath pleased thy gracious good-
 “ ness freely and of thine own accord to elect
 “ and choose us unto salvation before the begin-
 “ ning of the world,” &c. &c. &c.

I might bring proof upon proof from the va-
 rious Offices of the Church of *England*, from the
 Liturgy *, Catechism †, Homilies §, and Burial of
 the

* Make thy chosen people joyful. O GOD who hast knit
 together the Elect in one communion, &c.

† In GOD the Holy Ghost, who sanctifieth me and all the
 Elect people of GOD.

§ The Scripture doth acknowledge but two places after this
 life; *the one proper to the ELECT and blessed of GOD, the other to*
the REPROBATE, &c.

the Dead ||, &c. to demonstrate that the doctrines before mentioned, and which the six young men were expelled the University for holding, are the pure, avowed, fundamental doctrines of that Church; and that where we find any expressions in her Service, &c. of CHRIST dying for *all* men, having redeemed *all* mankind, and being a propitiation for the sins of the world; these mean, that his sacrifice and undertaking were infinite and all-sufficient, he being the very and eternal God; which if he were not, no flesh living could have been saved: But the application of this sacrifice and undertaking is every where confined to the Elect people of God, to his sheep, his chosen, his church, his seed, his spouse, his members; to those whom the Father hath given him out of the world: I say, I might bring proof upon proof of this, but let the authorities already produced suffice to close the point in hand; which I have dwelt the longer upon, because of all others, the doctrines which deny fallen man's free will to good, and which maintain an absolute choice of
some

|| “ That it may please thee of thy gracious goodness, shortly “ to accomplish the number of thine Elect.” — In some old Common-Prayer Books, at the end of the reading Psalms, is a Prayer, from which I extract the following most excellent words. — O almighty and merciful LORD, which givest unto thy ELECT PEOPLE the Holy Ghost as a sure pledge of thy heavenly kingdom, grant unto us this holy Spirit, that he may bear witness with our Spirits that we be thy children and heirs of thy kingdom; and that by the operations of this Spirit, we may kill all carnal lusts, &c.

some in preference to others (even before the children are born or have done good or evil, “ that the purpose of God according to Election may stand, not of works, but of him that calleth *”) are most hateful to the natural pride of our hearts, which will be ever taking up the language of St PAUL’s Objecter, and saying, “ Why doth he yet find fault, for who hath resisted his will ?” (for to this one cavil all the reasonings and reasoners against this doctrine do at last come, if they could reason an hundred years together :) But as St AUGUSTINE, speaking of this point, observes, the only reply of those who wish not to be wiser than the Apostle, will be, “ Nay, but, O man, who art thou that repliest against God ? Shall the thing formed say to him that formed it, Why hast thou made me thus ? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor ?” A reply which it is evident that St PAUL could not have made without a glaring absurdity, if the Election he spoke of, as some pretend, was only a general outward calling of whole nations to the Christian Faith.

We will close this head with the determination of the famous Protestant Synod of *Dort*, held *anno* 1619, to which five Bishops and Doctors in divinity were sent by King JAMES I. as
 Repr-

* Rom. ix. 11.

Representatives of the *English* Church, where the doctrines of Free-will, Universal Redemption, and Falling from grace, were condemned by all the Reformed Churches, as being the spawn of Popery and Pelagianism, repugnant to Scripture, and the freedom of God's Grace; and the chief abettors of these errors were deprived and debarred by this Synod from all ecclesiastical Functions and FROM ALL OFFICES IN ANY UNIVERSITY, till they had openly repented and recanted their errors. And in the succeeding reign, the honourable House of Commons did move his Majesty to put away from his presence such of his Chaplains as there was cause to believe were infected with Arminian doctrines. But how far this faction has since prevailed towards the overthrow of the Church, dreadful experience shews*.

Another point of doctrine, and that of the greatest importance, comes now to be treated of; *viz.* Justification by Faith alone, without Works: In handling of which it is only consistent with my design to prove that this is the plain, indubitable, received doctrine of the Church of *England*: and

I

if

* The learned Dr EDWARDS in his *Veritas Redux*, brings a quotation from ARMINIUS himself, to prove that he never held that a true child of GOD could fall from Grace: and it is well known, that the said ARMINIUS allowed Justification to be by Faith alone. How much beyond their Master do our modern Arminians go, and what need have we to be on our guard against such turbulent, unquiet spirits, as the Synod of *Dort* calls them!

if I make this fully appear, then what are we to think of those great and learned Rabbies who are advanced to the highest dignities in that Church by subscribing to this doctrine, and yet speak against it, write against it, preach against it, yea, and expel those who, having subscribed to it at their Matriculation, and being obliged to subscribe to it again at their Ordination, do firmly believe the truth of it, and dare not from any lucrative motives *follow a multitude to do evil.*

We will first consider the Eleventh Article of our Church, which runs as follows.

Of the Justification of Man.

“ We are accounted righteous before GOD ONLY for the merit of our LORD and Saviour JESUS CHRIST, by faith, and not for our own works or deservings. Wherefore that we are justified by FAITH ONLY, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.”

Words cannot be plainer than those of this Article ; I shall not therefore darken it by any comment ; but let the Homily to which it refers speak the sense in which both the Article itself and that Homily are clearly to be taken,

From the Homily I extract what follows.

“ The Apostle toucheth specially three things
 “ which must go together in our Justification.
 “ Upon GOD’s part, his great mercy and grace.
 “ Upon CHRIST’s part, justice, that is, the Satisfaction

“faction of God’s justice, or the price of our
 “Redemption by the offering of his body and
 “shedding of his blood, with fulfilling of the
 “Law perfectly and thoroughly; and upon our
 “part true and lively Faith in the merits of JESUS
 “CHRIST, which yet is not ours, but by God’s
 “working in us.”

Here is no mention of works either as conditions or as parts of Justification, which as plain as words can make it, is attributed ONLY to Faith; and even that Faith, not our own, but God’s working in us. So also in the third part of the Homily of Salvation, we read, “And foras-
 “much as it is all one sentence in effect to say,
 “Faith without Works, and ONLY Faith doth
 “justify us; therefore the old antient fathers of
 “the Church, from time to time, have uttered
 “our Justification with this speech, *Only faith jus-*
 “*tifieth us;*” meaning no other thing than St
 “PAUL meant, when he said, “Faith without
 “works justifieth us.” And in another place.
 “The sum of all PAUL’s disputation is this, That
 “if justice come of Works, then it cometh not
 “of Grace; and if it come of Grace, then it com-
 “eth not of Works. And to this end tend all the
 “Prophets, as St PETER saith in the tenth of the
 “*Acts*, of CHRIST all the Prophets do witness, that
 “through his name, all they that believe in him,
 “shall receive the remission of sins. And after this
 “wise, to be justified only by this true and lively
 “Faith in CHRIST; speak all the old and antient

“ authors, both Greeks and Latins; of whom I
 “ will especially rehearse three, HILARY, BASIL,
 “ and AMBROSE : St HILARY saith these words
 “ plainly in the ninth Canon upon MATTHEW,
 “ Faith ONLY justifieth. And St BASIL, a Greek
 “ author, writeth thus ; “ This is a perfect and
 “ whole rejoicing in GOD, when a man advanceth
 “ not himself for his own righteousness, but ac-
 “ knowledgeth himself to lack true justice and
 “ righteousness, and to be justified by the only
 “ Faith in CHRIST.” And PAUL (saith he) “ doth
 “ glory in the contempt of his own righteousness,
 “ and that he looketh for the righteousness of
 “ GOD, by Faith.” These be the very words of
 “ St BASIL : and St AMBROSE, a Latin author, saith
 “ these words ; “ This is the ordinance of GOD,
 “ that they which believe in CHRIST should be
 “ saved without Works, by Faith only, freely
 “ receiving remission of their sins.” Consider
 “ diligently these words, “ WITHOUT WORKS, BY
 “ FAITH ONLY, FREELY WE RECEIVE REMISSION OF
 “ OUR SINS.” What can be spoken more plainly,
 “ than to say, that freely without Works, by Faith
 “ only, we obtain remission of our sins. These
 “ and other like sentences, that we be justified by
 “ Faith only, freely and without Works, we do
 “ read oftentimes in the best and most ancient
 “ writers. As beside, HILARY, BASIL and St
 “ AMBROSE before rehearsed, we read the same in
 “ ORIGEN, St CHRYSOSTOM, St CYPRIAN, St
 “ AUGUSTINE, PROSPER, OECUMENIUS, PRO-
 “ CLUS,

“CLUS, BERNARDUS, ANSELM, and many other
“authors Greek and Latin.” Thus far our Ho-
mily.

Now are these the very words of our Church?
What a different sound then do those trumpets
give (O pleasing music to the Popish ear!) which
make so much noise about Works being parts of
or conditions of our Justification? And whilst in
words some of them deny that they maintain the
doctrine of man's merit, are, in fact, teaching
him to look to a righteousness of his own, made
up of terms, qualifications, conditions and such
like trumpery, for acceptance before God, and
all this under the dreadful apprehensions of sap-
ping the foundation of good Works*. But cer-
tain it is, that whosoever thinks to build good
Works upon any other foundation than that of
Faith in CHRIST, will be found building upon
the sand: for if the Church of *England* be in the
right, “Works are so far from being a condition
“ of

* “It is a childish cavil (saith the judicious HOOKER, in his
treatise on Justification) “which our adversaries so greatly please
“themselves with, exclaiming, that we tread all Christian Virtues
“under our feet, because we teach that Faith alone justifieth.
“Whereas by this speech we never meant to exclude either
“Hope or Charity from being always joined as inseparable
“mates with Faith, in the man that is justified; or Works from
“being added, as necessary duties required of every justified
“man: but to shew that Faith is the only hand which putteth on
“CHRIST to Justification; and CHRIST the only garment which
“being so put on covereth the shame of our defiled natures,
“hideth the imperfection of our Works, and preserveth us
“blameless in the sight of God.”

“ of Justification, that we cannot do a good
 “ Work till we are justified ; but all our Works
 “ till then have in them the nature of sin.” See
 ART. XIII. which has this title prefixed to it—
Of Works done before Justification. “ Works done
 “ before the Grace of CHRIST, and the inspiration
 “ of his Spirit, are not pleasant to GOD, forasmuch
 “ as they spring not of Faith in JESUS CHRIST;
 “ neither do they make men meet to receive
 “ Grace, or, as the school-authors say, deserve
 “ grace of congruity : yea, rather, for that they
 “ are not done as GOD hath willed and com-
 “ manded them to be done, we doubt not but
 “ they have the nature of sin *.”

How different is the language of this truly
 scriptural Article, as well as that of the XIth,
 which declares in express words that we are justi-
 fied

* The Rev. Dr R ——— H, President of C. C. C. and Lady
 Margaret's Professor of Divinity, objected to Mr MIDDLETON,
 that he heard he denied the necessity of good Works ; adding,
 that certainly good Works were a part of our Justification. To
 which Mr M. replied to this effect ; “ that he by no means de-
 “ graded good Works, or denied the necessity of them as fruits
 “ and evidences of justifying Faith, springing from love to GOD,
 “ but denied that they were previous to, or any part or condi-
 “ tion of Justification, which was by Faith alone.”

Whoever will read the eleventh Article, which says, that *we*
are justified by Faith only ; the Twelfth, which declares, that *a*
lively Faith may be evidently known by producing good Works ; and
 the Thirteenth, which affirms, that *Works before Justification are*
not acceptable to God, but have in them the nature of sin, will be
 able to judge whether the old Doctor or the young Culprit spoke
 most agreeably to the Church of England.

fied by Faith only, from that of a Sermon preached before the U—y a few years ago, by the V—P— of a certain H—l, and published at the request of Mr V—C—, with this barefaced title, NO ACCEPTANCE WITH GOD BY FAITH ONLY: from which Sermon I extract verbatim what follows :

“ In vain do we talk of being justified, without
 “ being previously sanctified.—We ought firmly
 “ to believe, that no persons can be justified in
 “ the sight of God by Faith alone, as it is strictly
 “ taken, without the other virtues which CHRIST
 “ hath required together with it, in order to that
 “ end.—The hope that maketh not ashamed, and
 “ on which we may safely lean, is born of, and
 “ acknowledges good Works for its parent.”

Now I appeal to every one who is at all acquainted with the controversy between the popish and reformed Churches in the point of Justification, whether they find any expressions in the writers of the former communion more derogatory from the great Salvation of JESUS CHRIST, than those quoted out of this Sermon.

WHO could have supposed it possible that another article of accusation against any of these six students should be, that they held the Influences of the HOLY SPIRIT necessary to constitute every
 one

one a child of God *; and that till we have this SPIRIT we can do nothing? I say, who could have supposed this possible, when our LORD himself says, "Without me (and he is only present by his Spirit) "ye can do nothing;" and when the Church of *England* ordains no Ministers but such as declare "they are inwardly moved "by the Holy Ghost to take upon them the care "of souls;" and teaches us to pray for the inspiration

* After Mr KAY had been convicted of believing that the efficacious Influences of the Spirit were necessary to constitute every one a child of God; it was proclaimed in Court by the Rev. Dr ——— "Is there any body here that ever heard Mr "MIDDLETON say any thing about the Spirit?" After a short silence, Mr H ——— N the Tutor, called to the Reverend Mr B ——— N, to give his testimony, and he accordingly stood forth; but when this Gentleman began to open his budget, he hummed,——and hawed,——and muttered something about walking up *Heddington-hill*,——saying,——'tis a long time ago—I have forgot.—In short, he made such a muddled piece of work, that instead of being able to bring any charge against Mr M——N on this point, he seemed much in the case of those who when they were asked by St PAUL, whether they had received the holy Ghost since they believed? made answer, "We have not so much as heard whether there be any holy Ghost."

It should be observed, that though Mr MIDDLETON is charged with having said, that *we must sit down and wait for the Spirit*, that he really never made use of any such expression, and absolutely denied it before the Judgment-seat; yet Dr N——, who officiated as Secretary, put it down to his account: therefore, true or not, *what he had written, he had written*: and this most false accusation (together with the equally false one, of Mr GROVE having preached in a Barn) was sent to the Chancellor as actual fact.

piration grace and influences of the holy Spirit, no less than ten times every Sabbath morning; not to mention the many Collects wherein the total depravity and weakness of man is acknowledged, and we are directed to look and wait for help from above, through the Spirit *. Now what a solemn

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mockery

* 1. Let us beseech him to grant us true repentance and his holy Spirit.

2. Take not thy holy Spirit from us.

3. Replenish him with the grace of thy holy Spirit.

4. Endue them with thy holy Spirit.

5. Send down upon them the healthful Spirit of thy Grace.

6. O G O D the holy Ghost, have mercy upon us miserable Sinners.

7. That we may bring forth the Fruits of the Spirit.

8. Endue us with the Grace of thy holy Spirit.

9. The fellowship of the holy Ghost be with you all.

10. Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit.

St AUGUSTINE, speaking of those words of our LORD, "Without me ye can do nothing;" bids us observe, that it is not said without me ye can do but little, or no great matters, but without me ye can do NOTHING. And this is not only the language of Scripture and Fathers, but of our own Church also. In the Collect for the first Sunday after *Trinity*, she makes use of this expression. — "Through the weakness of our mortal nature we can do No good thing without thee." In the Collect for the ninth Sunday after *Trinity*, she teaches us thus to pray, "Grant to us, LORD, the Spirit to think and do always such things as be rightful; that we, who cannot do ANY THING that is good without thee," &c. So also in another Collect, "O LORD, who feelest that of ourselves we have no power to help ourselves." And again, "Grant, that we who lean ONLY on the hope of thy heavenly grace," &c. — Quotations of this sort were endless, as the whole book of Common-Prayer breathes this humble Spirit.

mockery of Almighty God must they be guilty of, who take these expressions in their lips, and yet at the same time believe in their hearts, that we are not now to expect to be inspired, taught, led, influenced and comforted by the holy Ghost; nay, who, after having offered up these petitions in the Desk, declare from the Pulpit that it is a proof of Frenzy and Enthusiasm to believe God will vouchsafe an Answer to them.

And now, Men, Brethren and Fathers, are these things so? and if they are, what should be done unto the men who are advocates for apostate man's Free Will? who deny the doctrines of Election, Perseverance, Justification by Faith alone, and the necessity of the influences of the holy Spirit? By the Word of God, if they continue to do so after the *second* admonition, they are to be rejected as *heretics*.—By the Statutes of the University, they are liable to expulsion, as broachers of false doctrine, enemies to the Church, and disturbers of the public peace.—By the King's Declaration, prefixed to the XXXIX Articles, they are subject to his Majesty's displeasure, and to ecclesiastical censures.—And by the Fifth Canon, they are liable to be, *ipso facto*, excommunicated, as being Impugners of the XXXIX Articles; and not to be restored but by the Archbishop, upon their repentance, and revocation of their wicked errors.—But alas! *Quid leges sine moribus vanæ proficiunt?*

But

BUT it was moreover objected against these young men, that they were connected with Mr FLETCHER *, Mr NEWTON, Mr DAVIES, Mr VENN, &c. who were reputed Methodists.—And wherefore so reputed? Why because they believe the Articles they have subscribed to: and instead of spending their time in idleness and sensual indulgence, or in talking of raising their Tythes, and how much such and such a Minister's Living brings in, whether such and such benefices are tenable together, where the cheapest Curates are to be had, and whether there is easy duty or not, preach several times in the week, go to their Parishioners houses, inquire into the state of their souls, are “instant in season and out of season, rebuke, exhort and comfort,” as occasion require; and, if need be, are ready to lay down their lives for the flock. If the Gentlemen who passed the severe sentence of Expulsion on these six students have any acts of immorality to alledge against the abovementioned Clergymen, let them stand forth and produce them: If they can prove that they hold or teach any doctrines either repugnant to the word of God, or to the avowed tenets

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of

* Mr MATTHEWS being questioned before the Court concerning Mr FLETCHER, gave a particular account of his holy mortified life, and zealous labors for the good of souls, *so there needed no further witness.* Mr FLETCHER was immediately dubbed an incorrigible Methodist; and Mr MATTHEWS himself justly expelled for having been with such an enemy to good works, and so dangerous a disturber of the peace and good order of the Church.

of the Established Church, or have any ways acted contrary to the discipline of the latter, let them now make it appear; otherwise what an indelible blot must it cast upon their characters as heads of the U——y, and fathers of the Church, to have made men, who ought to be held in the highest honor for their works sake, so much the objects of public contempt and reproach, as to punish a connection with them with the most cruel and ignominious sentence their laws could inflict?

If indeed it could have been proved, that any of the youths under their care were connected with Clergymen of loose morals, with such as had so little sense of their sacred trust, as for the sake of filthy lucre, to become Pluralists or idle Non-residents; if there was any reason to suspect that they might be acquainted with such as had impiously and hypocritically set their hands to doctrines which in their hearts they never assented to, and were likely to poison their young minds with the blasphemies of ARIUS*, PELAGIUS, SOCINUS
or

* By the 1st, 9th and 10th of Wm. III. For preventing the horrible crimes of Blasphemy and Profaneness, “Whosoever shall deny any one of the persons in the Trinity to be God, or shall deny in preaching or writing the doctrines of the blessed Trinity, as set forth in the XXXIX Articles, shall be incapable of holding any ecclesiastical office.” But these Acts of Parliament have of late years lain dormant, and now a direct contrary punishment is frequently passed upon such profane Blasphemers, *viz.* a promotion to the highest ecclesiastical offices, as we may instance in the cases of the late Rev. and Learned Dr

or ARMINIUS, or were maintainers of the Popish heresies of Free-will, universal Redemption, falling from Grace, justification by Works, either in whole or in part, or who denied the necessity of the influences of the Spirit to constitute every one a child of GOD; I say, if but a suspicion should have arisen in the minds of these great and learned men, who bear rule and authority in the University, that any Under-graduates, especially such as were intended for holy Orders, were intimately acquainted with any such dangerous Heretics and Schismatics as these, (who may be justly looked upon to be as much incendiaries in the Church, as the famed Mr W— is in the State) it would have been highly becoming the wisdom of Mr V— C — and his Assessors to have passed some censure upon them.—But,—“ O tell it not in *Gath*! publish it not in the streets of *Askelon*!” —Let silence conceive, what grief forbids to utter.

I have now gone thro' every particular charge against each of the young men; and whosoever hath attended to these charges will readily see that most, if not all of them, might equally have been brought

Dr SAMUEL CLARKE, Dr SYKES, the Right Rev. Fathers in GOD Dr BENJAMIN HOADLY, late Lord Bishop of *Winchester*, and Dr CLAYTON, late Lord Bishop of *Clogher* in *Ireland*; not to mention the renowned Archbishop TILLOTSON, who, if he did not go the lengths of the before mentioned Gentlemen, kindly wished the Church “well rid of the Athanasian Creed,”
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 Ec. Ec. Ec. Ec. Ec. Ec. Ec. Ec. Ec. Ec. Ec. Ec. Ec.

brought against our Lord, the Apostles, and Evangelists.

1st, *They were most of them bred to trades.*—JESUS the Carpenter, LUKE the Physician and Painter, MATTHEW the Publican, PAUL the Tent-maker, PETER, ANDREW, JAMES and JOHN, the Fishermen.

2dly, *They were* (most of them) *very deficient in the knowledge of the learned languages*—much more so than any of the expelled youths.

3dly, *They all used extempore prayer*—and if they did not hear one HEWET a Stay-maker (although a layman) pray extempore in a private house, as was objected against Mr KAY; yet they heard one BARTIMEUS, a poor old blind Lay-beggar pray extempore by the way-side, which was certainly much worse. And that ring-leader of the Sect, PAUL the Tent-maker, was himself a notorious promoter of this kind of prayer, and of the enthusiastic custom of Hymn-singing; for we find, that he even kneeled down on the sea-shore, without either book, hassock or velvet cushion, and prayed with his friends who accompanied him to the Ship. And then for singing of hymns, he has given an undisguised exhortation to the use of it; “Let the word of CHRIST dwell in you richly in all wisdom; teaching and admonishing one another in psalms and HYMNS and spiritual songs, singing with grace in your hearts to the LORD,” Col. iii. 16.

So

So it appears that our LORD, and every one of the Apostles, were Hymn-singers ; for thus it is written, “ when they had sung an hymn they “ departed into the mount of Olives.”--It makes nothing against us that JUDAS was a wolf in sheeps-clothing, who in his heart hated the Hymns, but loved the money-bag.

4thly, *They all attended illicit Conventicles*—And it was in one of these Conventicles that this same pestilent mover of sedition, this turbulent fellow, this fomenter of divisions in families, the tentmaker, even out-preached all our modern Enthusiasts ; for we find he continued his *extempore* speech until midnight, and preached poor EUTYCHUS fast asleep, whose custom of napping, more than of PAUL’s preaching, has since been followed by many great and dignified Divines, as may be seen at the U——y-Church of Saint M——y most Sundays in the afternoon throughout the year, but particularly on *Gaudy days*, by those who can find time to leave the common room, and attend their respective evening prayers in Chapel.

5thly, If we allow the Church of *England* to be in the right, JESUS and all the Apostles and Evangelists held the doctrines of Election—Justification by Faith alone without Works—Once a child of God, always a child of God—That we can do nothing without the Spirit, whose efficacious influences are necessary to constitute every one a child of God—and they,
as

as well as Mr KAY, have endeavoured to draw others into these Opinions.

6thly, Mr VENN, Mr NEWTON, Mr TOWNSEND, Mr FLETCHER and Mr DAVIES, having no existence in those Days, it cannot be said that our LORD and his Apostles had any connection with them, but no doubt they were connected with many of the same Methodistical cast, and whom the high Priests and Rulers, Scribes and Pharisees, Lawyers and Doctors, looked upon to be as great enemies to the Church, and as dreadful disturbers of the public tranquillity, as the abovementioned Clergymen were by Mr V — C — and his Assessors.

From these six particulars every sensible young man who has a mind not to be expelled the U — y, and to get good Church-preferment, will judge how to frame his conduct.

AND now to bring this matter to a conclusion: If the doctrines of Election, Perseverance, Justification by Faith alone, Assurance of Salvation, and the necessity of the influences of the Spirit to constitute every one a child of God, are the known, avowed, received tenets of the Reformation, and of the Church of *England*: and if the doctrines of Free-will, Universal Redemption, Conditional Salvation, Justification partly by Faith and partly by Works, or (as the Bishop of MEAUX expresses it, in his artful *Exposition de la doctrine de l'Eglise Catholique*) by works wrought by the Spirit

Spirit through Faith, are the known avowed received tenets of the Church of *Rome*, and were abhorred by our Reformers, as being *doctrines of devils and limbs of antichrist*, which caused the chaste spouse of CHRIST to separate from the Babylonish Whore: Then, from whence are we fallen? And how justly may we be alarmed at the great increase of Popery in our land? But from what quarter our danger is to be apprehended, whether from private Mass-houses, or from public and authorized chairs of Oratory, let matter of fact and sad experience determine. Alas! the doctrine of Transubstantiation is an harmless error, compared with that which would make the Almighty Spirit of God dependent on the will of the fallen creature, or give man's righteousness a place on CHRIST's throne, and share with Him in the great work of justifying a sinner before God.

If then the Church of *England* be deemed a true apostolical Church, let us be zealous in her defence. If she be deemed a false Church, let those who think her so, at once burn her Articles, Homilies, and Common Prayer at *Charing Cross*. This would be acting openly and without hypocrisy: then might the true friends of her communion be distinguished from those subtle serpents who lurk within her bosom only to prey upon her vitals; and whilst they are throwing dust into the eyes of the deluded multitude, by crying out "*The Church*,

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" *The*

“ *The Church*, the temple of the LORD are we;” would overturn her very foundation, if the promise of GOD had not engaged that “ the gates of hell shall never prevail against her.”—But, for the sake of filthy lucre, to carry on a solemn farce of subscribing to Articles, which many of the subscribers no more believe, than they do Mother Goose’s Tales, and then to form excuses for this horrid mockery, by calling them Articles of *Peace* instead of Articles of *Faith*, is such a degree of impious jesuitical equivocation, as without speedy repentance must draw down the just vengeance of a long-suffering GOD upon our land.

I know it will be thought by many that I have declared my sentiments too plainly; but let any one read the very sharp expressions of Him, who nevertheless was meek and lowly in heart, against the high Priests and Rulers of the synagogue, the Scribes and Pharisees, Lawyers and Doctors, who whilst they were the bitterest enemies of true godliness, set themselves up for the orthodox instructors of the age;—let any one read the nervous exclamations of that courageous Champion of the Reformation, MARTIN LUTHER, against the popish advocates for Justification by Works, and the deniers of the free imputation of CHRIST’S Righteousness to sinners, and then let them tell me that I have spoken things which ought to have been concealed.

The following is the copy of a Letter written about two Years ago by Mr MIDDLETON to the Right Hon. and Right Rev. Father in God Lord JAMES BEAUCLERK Bishop of *Hereford*; which Letter, as it was read by Mr M. at the trial, I have annexed as a proof of that Gentleman's intentions had he not been expelled and refused Ordination.

My LORD,

THOUGH I have not been so happy as to succeed in my application to your Lordship for ordination, yet I hope you will have no objection to return me the papers I left with your Lordship, as I flatter myself that my future conduct and regularity may intitle me to that favor from your Lordship or some other of the Bishops, which I acknowledge my own imprudencies have at present justly deprived me of.—However, I humbly hope your Lordship will permit me to plead my youth and inexperience as some mitigation of my errors, and to assure you, that I have for some time been convinced of the propriety and necessity of observing the strictest order and regularity; and that if I had now met with your Lordship's approbation, that I should have made it my constant endeavour not to have rendered myself unworthy of it, but in all things to have paid the utmost regard to the doctrine and discipline of that excellent Church in which I am so desirous of the honour of being a minister.


I have the highest sense of the great condescension and kindness of good Lord VERE for interesting himself in my behalf, but as your Lordship has not thought proper to comply with his request, I am willing to take your refusal as the just reward of my past folly and imprudence, however contrary my intention was to have acted for the future. I am,

My LORD,

Your Lordship's most abedient

and most humble Servant,

ERASMUS MIDDLETON.



POSTSCRIPT.

A Pamphlet, intituled, *A vindication of the proceedings against the six members of Edmund Hall*, has lately appeared, which confirms the assertions I have made, beyond any thing that could have been written in defence of the young men ; inso-much that, if I did not believe that the Reverend Mr WHITEFIELD had more Religion and Honesty than to be guilty of such a knavish action, I should be inclined to think (and am not singular in the opinion) that the author was some person employed by him to expose Mr V — C — and his Assessors, by writing a weak, or an ironical defence of their conduct. However, be that as it will, perhaps this poor catch-penny Gentleman was in want of a dinner; and certainly all the young men are much obliged to him for the service he has done their cause, and particularly myself, for having furnished me with a motto to *Pietas Oxoniensis*.

But let us enter a little into the merits of his performance.—Our Author, who seems of the Pelagian or Arminian leaven, begins with observing, that “ to profess openly our religious principles,
“ and to worship God in such manner as seems to

“ us

“ us most acceptable to him, are justly esteemed
 “ a noble branch of the liberties of this country ;
 “ that we claim it as our birth-right, as one
 “ of those glorious privileges bought by the
 “ swords, and sealed with the blood of our noble
 “ ancestors.”

What he means by all this pompous nonsensical flourish, I am at a loss to find out.—That many glorious Gospel-truths were sealed with the blood of our noble ancestors is certain, but then these truths are the very same which this writer ranks in the list of methodistical heresies.—As to any religious principles or privileges being bought by the sword in this nation, I profess myself so utterly ignorant of the history of my own country as not to know that this was ever the case, even from the first dawn of the Reformation under HENRY the Eighth, to its perfect establishment in the reign of Queen ELIZABETH.—The grand impostor MAHOMET did indeed propagate his religion by the power of the temporal sword, but the subjects of the prince of peace have other weapons to fight with, namely, *the sword of the Spirit, the breast-plate of Righteousness, the shield of Faith, and the helmet of Salvation*; but these, I fear, are overgrown with rust; and who has not heard that the use of them is in a manner prohibited by *the new regulations* at a certain famous U ——— y.

One thing which seems to give particular offence to this writer is, that some of the expelled members were of low extraction or circumstances,
 and

and that they should *presume to rank with persons of the most respectable families in the kingdom**; yet in the very next sentence he is not less enraged, because two of them were Gentlemen of independent

* I should be glad to know whether our author means to rank Mr H——N the Tutor among these *Gentlemen of respectable family*, from whom any accusations against the young men for having been of mean birth or circumstances come with a very ill grace, as would clearly appear, if I was to lay before the public his private history and various metamorphoses, of which I know much more than he is aware;—*O quantum mutatus ab illo*. I should also be glad to be informed, whether he means to include a certain drunken Infidel, who was admitted an evidence against certain sober religious young men, at a certain tribunal erected in a certain U——y; which drunken Infidel, for ought he himself can tell, may be of a more *respectable family* than any Gentleman in *Oxford*, as he knows not his parents to this moment, having been a poor foundling beggar-boy, and from that condition received into the house of an honest Hatter to run on errands; and then became the scout of an Apothecary; after which he was taken into the house of a worthy pious Clergyman, who is a Schoolmaster, to teach children Reading and Arithmetic. Here he vigorously maintained his Deistical principles, till the Maid-servant having the misfortune to be with child, people were so censorious as to believe him to be the Father, which occasioned the dismissal both of him and her. However, he afterwards made her an honest woman (as we say) and she getting a good place in a Jew's family, was enabled to contribute towards his support. But as I hear he has been ORDAINED TO A CURE OF SOULS since this went to the press, [pray mark well, p. 22.] and declares he will not rest till he is a Doctor in Divinity; it is to be hoped that he will not be chargeable to the poor woman much longer. An acquaintance of his asking this Gentleman why he went into Orders, as he did not believe the Bible? He answered (as I am very credibly informed) “that he might as well be paid for reading that Book as any other.”

pendent fortunes, and could afford to put on Gentlemen Commoners gowns. — [See here, the very spirit of the old Pharisees, “JOHN the Baptist came neither eating nor drinking, and he hath a devil: CHRIST came both eating and drinking, and behold a gluttonous man and a wine-bibber, a friend of publicans and sinners.”] However, he is a little mistaken in the fact, for only one of the expelled members was a Gentleman-Commoner, though two of that gown were accused.

Our writer undertakes to give an explanation of the Statutes of the University, and of the Articles of the Church, in which he shews the most profound ignorance both of the one and of the other. The twenty-third Article, which declares the unlawfulness of unordained persons administering the sacraments and preaching in the stated public congregation, he interprets as laying a prohibition upon all members of the Established Church from reading a Sermon or giving an Exhortation in a private house to a few serious people, as some of the young men occasionally did, ranking it all under the notion of public illicit preaching. — He also insists upon it, that these students were liable to expulsion by that statute of the University, *De conventiculis illicitis reprimendis*, for holding and propagating doctrines contrary to the thirty-nine Articles of the Church of *England*; among which erroneous doctrines he ranks Justification by Faith alone without works; the necessity of the influences of the Spirit; and once a child

child of God, always a child of God.—Now then it is certainly granted by this author, that where-soever or by whomsoever any doctrines contrary to the Church of *England* are maintained and preached, all such places are illicit conventicles, and the Preachers at them, and the Frequenters of them, liable to expulsion, as much as BARRETT was; but as we have most clearly and fully proved that the above mentioned doctrines are the pure, avowed, fundamental doctrines of the Church, consequently whosoever holds or preaches any others, or is present where any others are held and preached, ought (according to this writer's own interpretation of the Statutes) to be driven from the boundaries of the University by the Vice-chancellor, as Heretics, Schismatics, &c*. —
M V—

* “ Si quis aliquod dogma CONTRA DOCTRINAM (vel discipli-
nam) Ecclesiæ Anglicanæ defenderit, &c. — ab aula ex-
pellatur.”

“ If any one shall defend any tenet contrary to the doctrine
(as well as discipline) of the Church of *England*, let him be
expelled from the Hall.”

In like manner the Statute which declares the office of the
Vicechancellor enacts,— “ Ut Hereticos, Schismaticos, et quos-
cunque alios minus recte de fide Catholica, et DOCTRINA vel
disciplina Ecclesiæ Anglicanæ sentientes, procul a finibus
Universitatis amandandos curet.”

Of this take the author's own translation. “ That he (*viz.*
the V— C—) “ shall take care to banish from the boundaries
of the University all Heretics, Schismatics, and all others hold-
ing doctrines inconsistent with the Catholic Faith, and the
DOCTRINE or discipline of the Church of *England*.”

V—C——, and his Assessors, after the example of this same poor BARRETT, not only should cease to preach these doctrines, but shew themselves to be open notorious impugnors of them; then, I say, according to our ingenious pamphleteer's own conclusions, these great and learned men would stand exposed to all the charges of Heresy and Schism; and may we not tremble for the consequences. Might not our Colleges be in danger of an utter desertion, and an almost general Expulsion ensue?

One word more and I have done.—If any Answer is made to this Pamphlet, let it be observed that there are three very material points, on which I principally ground the cause I have defended, and therefore I thus publicly call upon the writer of such Answer not to pass them over.

1st, Let him make it appear that I have misrepresented any one fact relative to the Trial and Expulsion of the young men, as I am not afraid most solemnly to call GOD to witness to the truth of what I have asserted, according to the best information I have been able to procure; and do moreover declare, that I have rather extenuated than aggravated, as well by omitting to mention any particulars of the haughty overbearing treatment these youths met with at their

their Trial, as by drawing a veil over the moral characters of certain persons, who have been very active against them, when it was in my power to have exposed them most severely ;—but

*Non tali auxilio nec defensoribus istis
Tempus eget.*

2^d, Let the writer of the Reply prove (if he can) that the doctrines which these young men were expelled for holding, are not the pure received doctrines of the Reformation, and of the Church of *England*.—Let him also tell me what he thinks of BARRETT'S case; and whether all persecution is confined to primitive times.

3^d, Let him shew why Mr VENN, Mr NEWTON, Mr TOWNSEND, Mr DAVIES, and Mr FLETCHER, were called Methodists*; and let some particular reasons be alledged, why a connection with these Gentlemen should be punished with the cruel shameful sentence of Expulsion.

M 2

A solution

* Though only the two last of these laborious exemplary Ministers were mentioned in the Articles read at the Expulsion in the Chapel (a place which every one knows is set apart for the honor and glory of God, consequently the better *place the better deed*) yet their names were all brought up at the Trial, as propagators, aiders, and abettors of Methodism and Enthusiasm.

A solution to the following Queries is also requested.

1. Why was the testimony of the pious and learned Dr DIXON in behalf of the young men set at nought, and that of an avowed Infidel against them received ?
2. Why was an avowed Infidel dismissed with a reprimand only, upon the plea of drunkenness, and since admitted into holy Orders, when, (to say nothing of the truth of that observation, *in vino veritas*) it is a received maxim in our Laws, that *Drunkenness excuseth no crime*; then certainly not that of Blasphemy, which is punishable by Pillory, Fine and Imprisonment ? — See the Cases quoted in BURN'S *Eccles. Law*, particularly that of WOOLSTON, who wrote and spoke AGAINST THE MIRACLES OF OUR LORD, but I do not find *that he added Drunkenness to Blasphemy*.
3. Since it is also an established rule in the Laws of *England*, *Nemo seipsum tenetur accusare*, “No man is obliged to accuse himself;” Why were the young men questioned in their own particular cases, and what was thus extorted from their own mouths put down against them ?

N. B. Let it be observed, that when it is said, (p. 16.) “that the young men had their Tutor’s advice in every step they took, as well in their
“ meetings

“ meetings at first, as in their absenting themselves
 “ from them afterwards;” that this alludes chiefly
 to Mr JONES’s meeting a few pious people at
Wheaton-Aston in Staffordshire. So also in the note,
 (p. 8.) where it is said that Mr V — C — told
 Mr GROVE and Mr MIDDLETON, that “ if the
 “ matter had depended upon him, he should have
 “ been for less violent methods.” Let it be re-
 marked, that both these Gentlemen have since in-
 formed me, that they do not remember that Mr
 V — C — exactly made use of that very expres-
 sion, but they agree in saying he intimated as
 much; however I thought proper to mention this,
 because I would not willingly misrepresent the
 least tittle. They also (together with all the
 young men) are inclined to think very favorably
 of Mr V — C —, and are persuaded that he
 was pushed on by the violence of others to carry
 matters to the lengths they were carried, much
 contrary to the natural sweetness and humanity of
 his own disposition; a proof of which may be ga-
 thered from his stopping Dr N — L upon
 the Trial, when he would be asking very prying,
 not to say impertinent questions, concerning the
 young mens private concerns, and who supported
 them at the University.

F I N I S.

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